The Universalist Leader

Boston and Chicago

May 23, 1925

Overheard in an Orchard

Said the Robin to the Sparrow:
"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the Sparrow to the Robin:
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

Elizabeth Cheney in Friends' Intelligencer.

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897). and the GOSPEL BANNER (1835 to 1897).

Editor

John van Schaick, Jr.

Editorial Assistants

Florence I. Adams.

Dorothy Hall.

Literary Editor

Granville Hicks.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 8, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from reputable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own. —*From an Editorial in the Leader.*

ADVERTISING RATES—Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

ENDOWED SUBSCRIPTIONS

Fifty dollars will endow a subscription to the *Universalist Leader*. It will carry the paper to any address designated during the life of the giver and thereafter as may be requested in will or otherwise. If undesignated, it will be given to some college, public library or person anxious to have the *Leader* and unable to afford it. Many people are endowing missionary numbers of the *Leader* to propagate our faith.

DISTRIBUTION OF LITERATURE

Universalists are urged to take advantage of the new Universalist literature now appearing.

Printers' types were Luther's missionaries. We can secure scholars and writers. We can finance the production through contributions which never fail us when we make an appeal, but the one thing we need continually is volunteers to enlist for the distribution. Pastors, laymen, young people who want to work for the Universalist Church, can read the pamphlets and get them read by others.

Universalist Publishing House

HAROLD MARSHALL, MANAGER

176 NEWBURY STREET, BOSTON

Tel. Back Bay 4036

DORCHESTER AVE. AND 60th St., CHICAGO

The House was organized in 1862 and incorporated in 1872, and holds all its property for the benefit of the Universalist Church. It is managed by a Board of thirty Trustees, who are elected for three year terms. Vacancies may be filled by the State Convention which the Trustees represented; such State Convention failing to fill said vacancies within one year, the Trustees shall do so at their next annual meeting thereafter.

Under a plan of reorganization which went into effect in May, 1922, there is a Board of Trustees consisting of thirty members, as follows: Massachusetts, twelve; Maine and Rhode Island, three each; New Hampshire, New York, Vermont, Connecticut, Illinois and Ohio, one each; elected by the Board of Trustees of the General Convention, six.

Directors: President, Prof. Arthur W. Peirce. Treasurer, Mr. Arthur E. Mason. Clerk, Mr. Charles F. Coolidge. A. Ingham Bicknell, Esq. Cornelius A. Parker, Esq. Mr. Victor A. Friend. Mr. R. L. Richmond. Rev. Frank Oliver Hall, D. D. Rev. John Smith Lowe, D. D.

Trustees: Prof. Arthur W. Peirce, Dean Academy, Franklin, Mass.; Mr. Arthur E. Mason, 77 Franklin St., Boston, Mass. Mr. Charles F. Coolidge, The Riverside Press, Cambridge, Mass.; A. Ingham Bicknell, Esq., 6 Beacon St., Boston, Mass Cornelius A. Parker, Esq., 1026 Tremont Bldg., Boston, Mass.; Mr. Victor A. Friend, 32 E. Wyoming Ave., Melrose, Mass.; Rev. Frank Oliver Hall, D. D., 132 Pleasant St., Arlington, Mass.; Rev. John Smith Lowe, D. D., 176 Newbury St., Boston, Mass.; Mr. R. L. Richmond, 26 1-2 Merchants Row, Rutland, Vt.; Mr. Ralph W. E. Hunt, 21 and 23 Forest Ave., Portland, Me.; Rev. W. E. Kelley, 123 Pine St., Lewiston, Me.; Rev. Clarence L. Eaton, Yarmouth, Me.; Rev. Asa M. Bradley, Kingston, N. H.; Rev. George F. Fortier, Morrisville, Vt.; Mr. Carl A. Hempel, 211 Security Bldg, Lynn, Mass..; Rev. George E. Leighton, D. D., 55 Curtis St., West Somerville, Mass.; Mr. Charles C. Nichols, 43 Corey St., Everett, Mass.; Rev. Stanley G. Spear, 5 Stanmore Place, Roxbury, Mass.; Mr. Joseph L. Sweet, Attleboro, Mass.; Rev. Isaac Smith, 611 Westford St., Lowell, Mass.; Mr. James D. Carpenter, 35 Union St., Woonsocket, R. I.; Mr. Leslie F. Mowry, 126 Mitchell St., Providence, R. I.; Rev. Julian S. Cutler, 6 Brook St., Pawtucket, R. I.; Mr. Charles B. Pinney, Stafford, Conn.; Rev. F. W. Betts, D. D., 1125 Midland Ave., Syracuse, N. Y.; Mr. Arthur Nash, The A. Nash Co., Cincinnati, Ohio; Rev. Joseph M. Tilden, D. D., Galesburg, Ill; Rev. James W. Vallentyne, 124 Kenilworth Ave., Oak Park, Ill.; Hon. Roger S. Galer, Mt. Pleasant, Iowa; Rev. Lee S. McCollester, D. D., Tufts College, Mass.

Elected by the Trustees of the General Convention: Hon. Roger S. Galer, Rev. Frank Oliver Hall, D. D., Rev. John Smith Lowe, D. D., Rev. Joseph M. Tilden, D. D., Rev. Lee S. McCollester, D. D., Rev. George F. Fortier.

The net assets of the House are about $300,000, consisting of periodicals, books, plates, etc. It publishes and owns the titles and copyrights of one hundred and fifty volumes and three periodicals, viz: *The Universalist Leader, The Sunday School Helper* and *The Ambassador*. It is located at 176 Newbury Street, Boston, Mass., with a Western office at 1060 Dorchester Ave., Chicago, Illinois.

BOOK ROOM

Alvar W. Polk, Manager

The Universalist Publishing House will furnish promptly any book published anywhere. Give our own Book Room the benefit of your patronage. All profits go to denominational purposes.

DENOMINATIONAL DIRECTORY

The General Convention

President—Rev. J. M. Atwood, D. D., Canton, N. Y.

Chairman of Executive Committee—Rev. J. M. Atwood.

Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.

Treasurer—Ingham Bicknell, 6 Beacon St., Boston.

Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., Tufts College, Mass.

Director of Social Welfare—Rev. C. H. Pennoyer, 176 Newbury St., Boston.

Women's National Missionary Association

President—Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, O.

Board of Foreign Missions

Chairman—Rev. Fred C. Leining, 38 Adelaide Ave., Providence, R. I.

Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.

Universalist Comrades

President—Victor A. Friend, 32 E. Wyoming Ave., Melrose, Mass.

Secretary—Alvar W. Polk, 176 Newbury St., Boston.

General Sunday School Association

President—Rev. George E. Huntley, D. D., 176 Newbury St., Boston.

Japan Mission Council

Chairman—Rev. H. M. Cary, 1753 Higashinakano, Tokyo Fu, Tokyo, Japan.

Young People's Christian Union

President—Rev. Ellsworth C. Reamon, Minneapolis, Minn.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D. D., 176 Newbury St., Boston.

Southern Superintendent—Rev. Francis Britton Bishop, D. D., 1414 33d Avenue N., Birmingham, Ala.

Southwest Superintendent—Rev. James Houghton, 408 W. 7th St., Junction City, Kan.

California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.

Connecticut—Rev. Theodore A. Fischer, D. D., 409 Edgewood Ave., New Haven.

Georgia—Rev. J. M. Rasnake, Atlanta.

Iowa—Rev. O. G. Colegrove, Mitchellville.

Kentucky—Rev. Thomas M. Murray, 917 E. 9th St., Hopkinsville.

Maine—Rev. Stanley Manning, 23 Capitol St., Augusta.

Massachusetts—Rev. Leroy W. Coons, D. D., 176 Newbury St., Boston.

Mississippi—Rev. A. G. Strain, 216 Jones Ave., Atlanta, Ga.

New Hampshire—Rev. George F. Fortier, Morrisville, Vt. (Acting.)

New Jersey—Rev. H. R. Rose, D. D., 815 S. Eleventh St., Newark.

New York—Rev. G. D. Walker, D. D., Carthage.

Ohio—Stanley C. Stall, 3935 S. Jefferson Ave., Norwood.

Pennsylvania—Miss Jennie Lois Ellis, 1517 North 15th St., Philadelphia, Pa.

Rhode Island—Rev. R. R. Hadley, 145 Chester Ave., Providence.

Texas—Rev. R. L. Brooks, Elgin.

Vermont and Quebec—Rev. George F. Fortier, Morrisville, Vt.

Wisconsin—Rev. L. R. Robinson, 926 Lake Ave., Racine.

Maritime Provinces—Rev. Oluf Tandberg, Brunswick Hotel, Halifax, N. S.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church.

All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life.

THE Universalist Leader

Two Dollars a Year | 107th Year | New Series | Vol. XXVIII | No. 21

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

PROBLEM FOR UNIVERSALISTS

EVERY one interested in Universalism and the Universalist Church should not only read, but seriously consider, Dr. Gilroy's article on "The Problem of Religious Journalism" in the *Leader* for May 9. Substitute Universalist for Congregationalist and you have a statement of our own situation. Substitute Baptist or Methodist or Presbyterian and you are equally close to essential facts.

Dr. Gilroy declares that conference with other religious editors revealed that "very seriously and unanimously they were agreed that the outlook for religious journalism is exceedingly dark unless the Church can be roused to see the need of grappling with the problem." Production costs have doubled in a decade. The papers that have materially increased their subscription price have suffered disastrous losses in their subscription lists.

This means that each and every paper of this sort must be subsidized in some way. The *Leader* is no exception to the rule. It is more fortunate than many others in two respects. It receives a large amount of unpaid and underpaid service and there is a considerable and growing income from endowment. In addition to its present income it must have not less than ten thousand dollars a year to maintain its present standards. Universalists individually or through their organizations must answer two questions, do we want and need such a paper as the *Leader*, and are we willing to pay for it.

H. M.

* *

THE CHURCHES OF HIS BOYHOOD

A RETIRED real estate and coal mine operator of Clevelan,d Ohio, Isaac Newton, eighty-nine years old, has made a gift of $100,000, according to the body of a dispatch, or $300,000 according to the head lines, to endow three churches in Ontario County, New York, where he lived as a boy. The fund has been deposited with a trust company in Cleveland to furnish rehabilitation and maintenance to the Universalist church at Bristol, the Congregational church at Bristol Center and the Methodist church at East Bloomfield, and their cemeteries.

The story is interesting from several standpoints. The city man recognizes his debt to the country and attempts to pay it at least in part. He provides for one of the institutions of the country especially hard hit by the incessant drain of its life blood to man the city professional and business projects.

The exile from home in his old age looks back with unchanging affection to the place that gave him birth and the people among whom he grew up. He probably knows that the kind of start the country gave him, with its early training to take and bear responsibility, is responsible for the success he has gained in the world. And contact with life has probably shown him that, at root, the religious life of the three churches is one.

To us this is an especially noteworthy feature of the gift—the Universalists, Methodists and Congregationalists of Ontario County, New York, if true to their professions worship the one God and Father of us all, follow one Master, and serve one great human family. It is a beautiful gift and made in a broad and beautiful way.

We trust that it may promote a spirit of unity and team work among all the churches of that county and serve as an example to others.

* *

CENTENNIAL OF THE NORWEGIANS

ON May 15, fifty members of the Graduate Student Choir of the University of Christiania, with Bishop Johann Lunde, Primate of the Established Church of Norway, landed in New York, to make a visit in the United States, and especially to help in the celebration of the one hundredth anniversary of the coming of Norwegians to America. These exercises will be held in St. Paul, Minn., the first week in June.

The Bishop is a Lutheran and is sent officially by his government. He also will attend the Convention of the Norwegian Lutheran Church of America.

Little Norway is one of the countries respected highly in the United States but not known as much as it should be.

The Norwegians have been among the most steadfast, industrious and loyal of the peoples who have helped build our country.

That they want to celebrate the day they started coming and that Norway, in spite of her loss of brain and brawn, is big enough to help celebrate their coming, should appeal to us all.

THE ARMY CHAPLAINS

TWENTY-EIGHT Regular Army and Reserve Corps chaplains have been in conference in Washington, D. C., and have formed an "Association of Chaplains of the Army of the United States" for the purpose of "fostering fellowship among the men who are serving as chaplains or who have served in that capacity in any branch of the army."

Bishop Brent was made president, and Dr. Jason Noble Pierce, the popular pastor of the First Congregational Church, to which Mr. and Mrs. Coolidge belong, was made vice-president. A Jewish rabbi, a Catholic priest and a Presbyterian are among the officers.

Adopting a resolution in which they dedicated their lives to the removal of the causes of war in human wickedness and crime, the chaplains declared the ultimate security of a nation against war was "in the promotion of righteousness in individual, social and economic life." "We are chaplains not because we wish to promote armed strife," the resolution continues. "On the contrary, we would do all we can to prevent war. We desire to serve with the ministries of religion in the most effective manner the men who, hating war as we also hate it, are called to duty under the colors."

Regarding the relation of the chaplain to the army, the resolution says this:

> "The reserve chaplain has a high mission to perform in the maintenance of national security. He is under no restraint of thought or speech not binding on every other loyal citizen and is free to exert his influence against the prejudices and passions wh ch lead to strife and in favor of the love of all men, broad as the love of God, in which alone is the hope of abiding peace. But the acceptance of a reserve commission is a pledge that if the day for which we pray when war shall be no more must be postponed yet longer, the men whom duty calls to arms shall have close at their side the servants of God, subject to the same orders and obedient to the same discipline.
>
> "The official recognition of chapla ns is testimony that ministers of religion do not claim special privilege in the discharge of their duty in time of peril to the nation, and that clergymen do not seek to exercise their holy office while exempt from the restraints and hardships which are imposed upon others. We ask for no less stringent loyalty to lawful authority than that demanded of the humblest soldier, at whose side we stand ready to serve both our country and our God."

These ideals are of interest in view of the discussion which has taken place in recent months between Colonel Axton, Chief of Chaplains, and Dr. Pierce on one side and papers like the *Christian Century* on the other side.

Apparently the chaplains got the idea that the *Christian Century* wanted them abolished altogether, when all that it insisted upon was abolishing their rank as officers and having them serve as civilians. No religious man of our acquaintance has ever taken the position that the men of our army and navy and marine corps should be deprived of the support, consolation and joy of religion.

As to the more or less technical question of abolishing the army rank of chaplains, we have little to say. A chaplain who can't discuss it temperately on its merits probably thinks too much of rank. On the other hand, in the mere matter of facilitating the movements of the chaplain in times of stress, rank probably has considerable value. We doubt its separating the chaplain from the men. What's inside the chaplain does or does not do that more than any bars he wears.

We have positive opinions about the value of the right kind of chaplains. They have an opportunity for work with real men. They have a chance to study human material in many different forms and to co-operate with high grade medical men in solving difficult human problems. They have a chance to be a friend of men who need friends, and that is the greatest element in any ministry.

This new association of chaplains is a good thing. It will help chaplains to understand their opportunities and seize them. It may encourage the right kind of men to become chaplains. And if it lives up to the ideals just stated, it will be a force for world peace.

* *

A CAPITAL LEVY

SOME of the American newspapers and magazines are expressing forcibly their objections to a capital levy in France. A capital levy, roughly stated, is a contribution citizens of a country make to their government from their principal rather than from their income. It is a percentage of what they own, although in this case the Government of France agrees to pay them three per cent on it forever. Some of these same papers opposing a capital levy (can it be they fear it as a precedent?) are demanding that France "balance her budget," that France "begin some payments on her debts," and that France do some other things they think wise. To us it seems that this last proposal of the Herriot Government is about the first sign that France is recovering sense and facing realities. We should prefer to have the allied and associated Governments divide up more equally the burdens of the war, but as that seems impossible, and as England is staggering under all she can carry, we have seen no way out for France but to increase her income or cut down her expenses. The capital levy is directed toward bridging the chasm between outgo and income, which has not been bridged since the war. Going on printing paper money is the alternative, and that's suicide.

Just why should a capital levy be so unthinkable a proposition. Socialistic? Then a club which has hard luck and places an assessment on all its members in addition to dues is socialistic. We are strongly against socialism, but if taking enough of the property of a country to pay the debts of a country is socialism, it sounds to us almost synonymous with "honor and honesty."

"It will discourage business." To be sure. Unwise, excessive taxes always discourage business. We have been against some confiscatory aspects of our own tax laws, but critical conditions may call for drastic remedies. For that matter, France and England and Germany, and practically everybody else in Europe, have been up against capital levies ever since the war. Every time a bond or mortgage has

been paid in depreciated currency, the holder has been the victim of a capital levy—indirect rather than direct—but real enough to practically wipe out the holdings of the entire middle class of Germany.

No, if we are going to dance to this popular tune of "war" we have to pay the fiddler.

When we see a nation rebuilding as Belgium has rebuilt Ypres and Nieuport and her other villages and cities, we are inclined to think that the scars of war soon may be removed. But when we come to examine the bill for these things it is another story.

Without passing judgment on the form of the proposed capital levy in France, on which the Herriot Government went down to defeat, we endorse the principle as sound in morals and in economics.

We would conscript all the capital of our own beloved nation as well as all of our man-power, if we should prove to be fools enough to seek war or unfortunate enough to have it forced upon us—and we would levy on what we needed and spend it.

As for poor France, she has been hard hit and we pity her. But we shall love her better if she gamely brings her citizens up to the cashier and collects enough to meet her obligations.

And we shall respect her more highly when she stops financing some of the armies of the little nations round about and seeks security along the path of international co-operation and good will.

* *

INTERESTING POLITICS IN BELGIUM

AS a result of recent elections in Belgium Emile Vandervelde, leader of the Socialist Party, was summoned to form the new Government, to succeed the coalition Government of Catholics and Liberals headed by an independent, M. Theunis. No one party has had a clear majority in Belgium since the war. Nor are the Socialists now definitely in control. Vandervelde was summoned because the Socialists made the largest gains at the last election, and because a Catholic-Liberal combination such as existed recently could not be made powerful enough to take responsibility. Vandervelde did not succeed in forming a Cabinet because his fellow Socialists would not permit him to make the coalition which it was possible for him to effect with the so-called Catholic Democrats—a coalition which one wing of the Socialists approved. Even the possibility of such a coalition is interesting. What it means is that the common assumption in this country that Catholics are Catholics first and foremost, that they never think for themselves, that they never divide up on political or economic questions, does not prove true in Europe.

Theoretically Catholics and Socialists are at opposite poles of thought. Practically there are many Catholics who abominate the religious views of Socialists, but who feel a deep sympathy for their social vision, their sympathy for the masses and their desire to improve the hard lot of the toilers. In the Belgian Parliament there are priests who have worked in the coal mines. They do not see eye to eye with the priests who are the younger sons of a noble house —brothers of some ruling count or baron. The Liberals, it must be understood, in Belgium are religious liberals and not especially economic liberals. They are the great bankers and industrialists. Their fight in the past has been against the Church ruling the State. Now it is becoming more and more a fight against "the rule of the proletariat."

There are selfish, short-sighted men in all these parties. There are really great men in them all.

Vandervelde himself is a unique and interesting figure. During the war he was "Minister of Intendance," or Supplies, in the Coalition War Cabinet, which ruled from Le Havre. He led a great charity to help Belgian soldiers in their damp dugouts and trenches on the Yser.

He is one of the intellectuals, a thinker, a writer. He belongs to the conservative wing of Socialism, to the more constructive group of men like Branting in Sweden, MacDonald in England, Ebert in Germany. If he had succeeded in forming a Cabinet, his influence would have been directed, just as MacDonald's was, for a better international understanding all around. And, like MacDonald, he would have had to walk the pathway of democracy—reforming abuses, improving conditions so far as he had power—rather than that of overturning the social system.

And to those of our good citizens who have the Russian bogy so deep in their subconsciousness that they can't see straight even on simple matters of school taxes and road building, we simply say that Vandervelde is the man who took his life in his hands last year and went into Russia to defend Russian Socialists on trial for their lives by the Soviet authorities.

The refusal of the Socialists to let Vandervelde proceed leaves the situation confused. But it will be profitable for us to watch Belgium and try to understand her political battles.

The more we study the politics of other nations the better fitted we will be to understand our own and to act as good citizens.

* *

THE CHILD LABOR AMENDMENT

THE Commission on the Church and Social Service of the Federal Council through their Executive Committee have decided to push the campaign for ratification of the Child Labor Amendment with renewed vigor. They believe that opposition to the amendment has been based largely on prejudice, fostered by misrepresentation of the facts, and by resentment against the Eighteenth Amendment, rather than on the difference of opinion as to whether the control of child labor should be left to the states or to the Federal Government. The Committee feels strongly that when the people get the facts they will reverse the action of adverse legislatures, and they place great reliance upon the influence of the Churches in getting the facts before the people. The Church is looked upon as the natural defender of the children, and can the better gain public confidence because it has no public interest at state.

We fully sympathize with the purpose of the Committee and place great faith in the power of Universalist churches to promote a more enlightened public opinion in their communities.

X. A.

If I Were Building a Church To-day*

Frank Durward Adams

IF you have had time to read the May issue of the *Century Magazine*, you will probably recall the article on the Minister. The author, who is careful to conceal his identity, must have had some first-hand sources of information. The picture he paints of the minister and his work is not very alluring. But as a composite picture, as a picture of the average, typical minister of to-day, I suppose it is fairly accurate. He has told the truth, but not all the truth. Certain phases of it are magnified at the expense of certain other phases. He says ministers talk too much; not in the pulpit in the pursuit of their real vocation, but everywhere else and on all possible occasions. He is right. He says they talk so much that they have no time to study and learn the truth of what they are talking about. Again he is right. But the whole trend of his argument would seem to prove that the minister is entitled to speak with authority upon one question at least; that is the Church in which he is trying to serve. And in this I find justification for the somewhat hazardous undertaking I have set myself at this time.

If I were building a Church to-day, what kind of Church would it be?

We might as well, at the very outset, consider the implications of a question like this. It implies, of course, that there are imperfections in the Church we now have. To be sure. All human institutions are faulty, and the Church is no exception. That is why we are concerned about it. All political platforms, all social and religious programs, are based upon the assumption that what we already have is faulty and capable of improvement. When an institution ceases to be imperfect it is no longer human. It has passed beyond the range or need of our concern. So the very suggestion of building a new Church sends me back for a new survey. What do we have in the Church *now?* In the event of a new structure, what would we save, what would we eliminate, what would we improve? This is real constructive criticism, for it always leads to a new appreciation of the legacy the past has bequeathed us.

If I were building a Church to-day, I would try to remember that churches built a hundred and fifty, a hundred, or even fifty years ago might not meet the needs of to-day any better than ships, bridges, wagons and postal systems contrived at that time would meet the demands of modern traffic. Yet they must meet the same needs, vastly enlarged, plus the needs rising out of the new social problems which have emerged since the time of their building. Certain basic principles of construction must always be followed, whether we are building bridges or churches. Bridges must be built to carry traffic; churches must be built to minister to certain deep, human, spiritual needs and to provide a channel through which to express certain high spiritual aims. Nothing will ever change these fundamental principles.

I am going to approach this question with boldness. Men are seeking truth to-day, and they want you to speak it as you understand it. They will forgive you if you are mistaken, as we all are sometimes, forgive you and continue to respect you. But they will neither forgive nor respect the man who shilly-shallies, who is insincere, half-hearted and apologetic, trying to be on both sides of every disputed question. Whatever its faults may be, the day in which we live is impatient of subterfuge. It will have none of it. And it will rise to the courageous statement of what a man feels in his heart to be the truth.

So if I were building a Church to-day I would try to remember that it is one hundred and fifty years since Lexington and Concord. In 1775 the great moral issue was the rights of man as against the blundering tyranny of doddering monarchs. I would try to remember that it is one hundred and twenty-five years since the dawning of the pregnant nineteenth century. In 1800, approximately speaking, the paramount issue was the winning of political equality, getting the immortal Bill of Rights firmly established as a part of the Constitution of our nation. I would try to remember that it is seventy-five years since the middle of the nineteenth century. In 1850, the year this church was born, the slavery question was becoming acute, and the issue of state's rights had arisen to confuse that question and plague the minds of our statesmen. I would try to remember that it is fifty years since the revolutionary doctrine of evolution began to change the thinking of the religious and political leaders of the world. In 1875, sixteen years after its promulgation, Darwin's theory had struck root in the scientific realm and was already coming to fruitage. That period also marks the highest peak of the doctrine of individualism in America. The survival of the fittest was the slogan, and the fittest was the strongest. Vast areas of virgin territory were waiting to be invaded and conquered, and transcontinental railroads were being flung across the western plains. I would try to remember that it is twenty-five years since Americans began to think in world terms. In 1900, the Spanish-American War being just over, we were peering half-fearfully over the walls of our national isolation, trying to adjust ourselves to the fact that henceforth the interest of the world was to be our interest and we could not change the fact if we would. And particularly I would try to remember that it is ten years since 1915, and the world has turned itself upside down since that time. And it is eight long, deep years since we entered the war which marked the beginning of the end of the brutal theory that civilization can longer be maintained by hate, jealousy, armed force and conflict. All these things I would try to remember; and that no Church built in any previous day, to meet the needs of that day and nothing greater, can meet the needs of 1925. What, then, are

*Sermon delivered at the seventy-fifth anniversary of the founding of the Universalist Church of the Messiah, Philadelphia, April 23, 1925.

the needs of 1925, and what kind of Church will meet them?

If I were building a Church to-day, I would build it upon three basic affirmations. They are so simple and unmistakable in the life of to-day that I have accepted them as religious and social axioms. To me they can not be successfully challenged or refuted.

First, *the people of the world must henceforth live together*. Isolation, segregation, natural and artificial barriers, are all things of the past. All races and nations of men must henceforth be neighbors, friendly or unfriendly, whether we like it or not. Our Churches and our religious programs, our politics and our political programs, must all be built in view of this inflexible fact. It isn't any use arguing or complaining about it. The world has become so small, knit so closely together by modern means of transportation and intercommunication, that it is now a neighborhood, and the problems of one are the problems of all.

So our first task is as plain as the morning. We must seek and find the common grounds of understanding. If the Church can not show us how to do that, the Church is hopeless and we are helpless. If religion, that noble instinct which is common to every human soul, can not discover a realm in which we can understand each other and co-operate with each other, we are lost. If Christianity, with its basic doctrine of the brotherhood of man, can not show us how to make that doctrine a fact as well as a theory, we might as well quit and wait for the deluge.

Never until now has the Church had to face this issue squarely. Until now we could get by by simply holding it as a beautiful theory. Easy enough to affirm brotherhood with the negro, the Hindu and the Turk, if you don't have to meet him, live with him and deal with him. Even the Apostolic Church did not have to meet this test. That all men are brothers was explicit and implicit in every word and deed of Jesus. But the Apostolic Church never had to meet it as an issue in the sense that we must meet it to-day. Paul and the other apostles thought the world was coming to a speedy end, that Jesus was soon going to return and set up his kingdom in the earth. There was neither time nor occasion to put the practise of brotherhood to the test except in their own small groups. And by the time Christianity was made the state religion it had become so paganized that the idea of human brotherhood was practically obscured. What conception either in theory or practise had the Middle Ages of the universal brotherhood of man? And most of the Churches now in existence are built upon the negative assumption. They still recognize metes and bounds and are still trying to keep the human floods from flowing over and across them. They still refuse to believe that all human creatures are neighbors and brothers. And the hang-over of that unbelief is even projected into the great beyond, where, it is asserted, the boundaries will become fixed and immovable forever.

So we must recognize the ominous truth that the peoples of the world have got to learn how to be neighbors and friends or prepare for a war of extermination. We can not be friends without understanding, for understanding is the basis of all friendship. And the only way we can arrive at understanding is by coming together in the spirit of mutual trust, respect and toleration. We must acknowledge the equal right of each and all to a free place in God's free sunshine. We must spurn as intolerable the idea that the accidental fact of language, race, color or habitat makes one race necessarily inferior to another and bound meekly to accept the domination of another. The myth of Nordic superiority must go the way of all the myths of the ages. Race prejudices and color complexes must give way before the greatest problem the world has ever had to face.

Ways and means of getting acquainted, the first step to understanding, are easily found by individuals and churches who sincerely want to find them. The door of opportunity is always open; but few go in thereat. The young people of my own church did a significant thing in this field last year. We exchanged visits with the young people of a neighboring colored church. We went to visit them and were entertained by them; then they came to visit us and were entertained by us. We did this on two Sunday afternoons, a month apart, and everything was in perfect accord with the spirit of the day. There was no assumption of superiority on the one hand nor was there any acknowledgment of inferiority on the other. We just recognized each other as friends, as children of the same universal Father, entitled to the same freedom, right and opportunity upon this world our Father has made. No one thought of race amalgamation; no one wanted it. No one thought of what is commonly called "social equality" between our two groups. None of our young people wanted to attend the social affairs of the colored people. None of the colored people wanted to mingle in our social affairs; they would have been frightened at the very thought. But we did all want to be friends. We wanted to feel kindly towards each other and deal fairly and kindly with each other. We have to live in the same world; indeed, we must live in the same city. If we can not live as friends, if we can not maintain and deepen a sense of trust and good-will between our two races, then God help America! We found that we could be friends, and that without yielding one iota in our mutual dignity and self-respect. I regard it as the most significant event of this nature in my whole pastoral experience. Others agree with me in this, for the editors of *Christian Work* awarded my story of it the first prize in a contest in which scores of manuscripts were submitted.

But, with the best intentions in the world, misunderstandings will sometimes occur. They are inevitable. We know this is true in our own families, in our most intimate social groups. So we must learn how to deal with them when they occur. This leads up to my second basic affirmation, one of the foundation stones upon which I would build my Church. *We must henceforth adjust our misunderstandings, whether social, national or international, in a spirit and manner worthy of a Christian civilization.*

There is no situation involving human life and in which men must deal with one another that is not covered by this basic principle. But I shall speak to-night specifically of one aspect of it only, and that the largest and most imperative. This means, in

plain words, the outlawry and ultimate elimination of war. We must repent that age-old heresy that killing is ever a justifiable means of accomplishing anything. We must repent and turn squarely away from it. Without in any sense discrediting our past, without impugning in the least the sincerity and lofty purposes of those who have gone before, we must recognize that we have now reached a point in our social progress where a better method must be found or our civilization will go to smash together.

I was in conversation the other day with one of the keenest and most successful newspaper men of the country, and we were talking of this very matter. I said to him that what makes me a Universalist is the conviction, forced by the conditions of our present-day life, that, wherever we are going, we are all going together, and I believed that we are going on to the ultimate salvation of all. He replied very quietly, "Your reasoning is sound; but what is to hinder the conclusion that perhaps we are all going to damnation together?" Laying aside the question of another life and another world, and considering only our present life and our present world, I assert that that is precisely where we *are* going if we do not speedily find a way to eliminate war as a legitimate means of dealing with misunderstandings between races and nations!

Clutton-Brock, clear-thinking Englishman that he is, has put it thus: "What we desire now is a faith to convince us that man is not a fighting animal—a faith so convincing that we and all men will be constrained to act on it." He is right. No one denies that man *has been* a fighting animal. For that matter, no one denies that man once bolted his food, raw, warm and bleeding, as he tore it from the quivering carcass of his captured prey. But man doesn't do that now, under the conditions of our modern civilization. We have been fighting animals. Perhaps the circumstances of the savage life up through which we have slowly and painfully emerged were such that war has been inevitable. I am not denying that. I am not condemning our forefathers for being fighting men. I am not condemning the past because it is reeking with the blood of fighting men. The advocate of peace is stupid and foolish if he permits his antagonist to jockey him into any such an attitude of sweeping condemnation of the past. Let the dead past bury its dead. I am willing to accept the past as it is, and learn from it. And the lesson it teaches me is that we have now reached the crisis in our civilization when we must find a better way or civilization itself must perish. And that is a principle upon which I would build my Church.

But in seeking that better way, our greatest difficulty is that many good people still believe in the old way of brute force and murder. As Leyton Richards well says, our problem now is that good men still believe in war; and they believe in it and are willing to engage in it in behalf of what are to them high and idealistic aims. If only bad men believed in it, it would be no problem at all. And they are continually invoking the testimony of other good men in the past to fortify their traditional position. But we shall never get anywhere as long as we consent to argue from that point of view. If we accept the past as good and sufficient proof of the rightness of things, then we are bound to go on forever exactly as the past has gone. I do not so accept it. I do not concede that, because my father and my father's fathers as far back as American history goes fought in all our country's wars, I and my children's children must perforce go on fighting forever. I do not concede, because those wars were righteous in their day and generation, that wars must always be righteous. I do not concede, because in 1917, believing it the right thing for me to do, I donned the uniform of my country and joined the ranks of the fighters, that I am bound to believe I ought to do it now or at any future time. No! We have got to break with the past in this matter, as we have broken with it in so many other crises of life. We must repent and turn, for the kingdom of heaven is at hand.

We have gone on past the point of believing that the end, however good, will justify an evil means. And we come up to the point of perceiving that, if for no higher reason, war must be outlawed if we are not to commit world suicide. No barriers erected by nature or the hand of man can any longer prevent the impact of race upon race, nation upon nation. Shall we seek the means of softening that impact and coming together as friends and brothers and going on in the constructive ways of peace, or shall we plunge blindly and stubbornly into a jungle fight which can end only in the destruction of all the fighters? The issue is as clear and uncompromising as the day.

My third affirmation, simply enough, is that *we must accept the way of Jesus.* I mean just that, and it would be basic in any Church I might build. I would have done with all the theologians as such; I would brush aside all their ponderous tomes of dogmatic, speculative, theoretical theology; I would ditch all the creeds as authoritative and binding upon men. Then I would go straight to the word and deed of Jesus as recorded in those sublime fragments called the Synoptic Gospels, particularly the Sermon on the Mount. The Christianity of Jesus, let me remind you, was a way of life, not a speculative philosophy. It was a method of living together, a program of human brotherhood. And the heart of it, the driving motive power of it, was just love, good-will, and reverence for human personality. That motive power was universally applied. Jesus employed it in dealing with high and low, rich and poor, sinner and saint. In every individual he recognized a child of God, his own brother or sister. He loved that brother or sister, and he had the deepest, profoundest reverence for human personality. So deep and holy and profound that he never laid hand upon one of them except in gentleness, that he never condemned with bitterness even the worst of sinners; and when suffering death at their hands upon the cross, he prayed that his enemies might be forgiven for their stupid, infatuated folly. That's what I mean by the way of Jesus; and until we are ready to follow it, literally and whole-heartedly, in the life of the world, we shall have nothing but chaos and confusion.

No, I do not blink the difficulties in the way of its application. I am not inviting you to rest upon a bed of roses. I know it will not be anything like

that. Jesus promised us no immunity from the fear and hatred of those who do not understand, and he himself had no immunity therefrom. I am not promising that you will never be hurt, for I know you will be. Sometimes the ones we love the best are the ones who insist upon breaking our hearts. Then is when we must continue to love them, and love them unto the end. And that love will finally conquer. Let us only believe it. Our sole and simple task is to lend ourselves as willing agents through whom this invincible power can impinge upon the life of the world.

Now do you not see how our first principle and our second principle are involved, yes, absorbed, in this third and last? Men must henceforth live together in the world. To live tolerably together we must have understanding. But when, in the pursuit of understanding, we find ourselves at cross purposes for the moment, we must seek a way of dealing with the situation which is in accord with the great principle of love and reverence for every human personality. And that is the way of Jesus. I believe with complete and uncompromising utterness that it does not fail. It may seem sometimes to fail; but that is because we have imperfectly used the method, or we are not yet able to evaluate all the elements of the situation. Love never faileth. The denial of that truth in theory or in practise is the only heresy to-day; and it is the only heresy I would recognize in any Church that I might build.

But a very important point remains to be dealt with. I have no intention of going out and building a new Church, either to-day or at any future time. We are plagued with too many Churches already; and nothing but the sheer impossibility of getting the right kind of Church would justify any man in undertaking to make another one. The question is this. Can such a Church as I have roughly outlined be made out of what we already have? Must we chloroform, starve or burn down our existing Churches to make way for the better? Not at all! If I believed that I would never step into my pulpit again. I believe that the program I have sketched here to-night can be put into operation in any Church in the land, if only the conquering *will* to do it is present. Though the roots of that Church strike down fifty, or a hundred, or five hundred years into the past, it can be done. A living Church is not a fixed and crystallized thing, but an organism. It will give expression in spirit and form to the life that inspires it. It is only a question of whether we *want* to do this thing. Does the vision captivate our hearts and challenge our wills? Then we can do it! Do we want a Christian Church which actually and wholeheartedly acknowledges Jesus as the life, the truth *and* the way? Yes, we do! And some of us are ready to begin doing it. We have gone on past the stage of talking and interminable debate. Talking will not put us forward another inch. We must *do* the thing now. He that doeth the will shall know the doctrine. We have been saying, Lord, Lord, long enough. Now let us *do* some of the things he showed us how to do.

A very recent incident will serve to illustrate. Last week I attended a conference in Columbus, Ohio, where we talked all over again these great problems of our modern civilization in their relation to the religion of Jesus. It was all very interesting, and equally baffling. We are quite too prone to be satisfied when a problem has been nicely stated by experts. We go home with a smug consciousness of having done our duty. Perhaps we pass a set of resolutions to fortify ourselves in that state of mind.

But on Friday night, after the conference adjourned, I was invited into a small committee meeting. This was not a committee of the conference, but it was meeting at that time and place because the members were all attending the conference. The personnel of that committee will interest you. There was Arthur Nash, the man who has demonstrated the Golden Rule in industry as no other man has ever done. There was A. K. Jennings, a former Y. M. C. A. worker in Turkey, the real hero of the awful siege and burning of Smyrna. There was Dr. Alva W. Taylor, of the Disciples Board of Social Welfare. There was Sherwood Eddy, of the international Y. M. C. A. There was Harold Marshall, who has been the closest confidant and adviser of Arthur Nash in his amazing career. There was Dr. John B. Ascham, pastor of the First Methodist Episcopal Church of Cincinnati, the most prominent preacher in southern Ohio. Two or three others were there whom I need not name.

Perhaps you know something of the business for which that group came together. It is fairly breath-taking in scope and daring. Turkey is to be invaded with the Golden Rule! The "unspeakable Turk" is to be approached like a brother! There is to be no preaching and no labels. Even the use of the word "Christian" is to be avoided, for to the Turk that means only selfish, scheming, Western politics. Jennings, with a small corps of helpers, is going ahead. As a matter of fact, I think they are now on the high seas. They are bound for Angora, the new capital of Turkey, to establish a center, the first of many, from which they will begin to be real brothers to the Turks, co-operating with the Turkish Minister of Education in teaching and demonstrating the Golden Rule. On the first of next September Dr. Ascham will join them. He has resigned his Cincinnati church, and he showed me a telegram from Bishop Henderson, releasing him from his parish and congratulating him upon his new appointment.

But the most significant part of the story is yet to come. Jennings, the former Y. M. C. A. man, has gone ahead to blaze the way; Ascham, the Methodist, is soon to follow, with others; Sherwood Eddy, of the international "Y," will gear that great organization into active co-operation with the movement; and Arthur Nash will co-operate with the Trustees of the Universalist General Convention in financing it out of the Golden Rule Fund established in that great laymen's meeting in New York City last January, to which Catholics, Jews and Protestants contributed! Mr. Nash has pledged himself individually to give fifty thousand dollars a year to its support.

We sat there in a parlor of the Deschler Hotel talking the details of the plan until far into the night. But of course money had to be provided to meet the

initial expenses. Jennings was eager to go; we were all eager to see him on his way. Arthur Nash drew out his check-book. I glanced at my watch. It was 1.20 a. m., Saturday, the 18th of April. It was the anniversary, as it chanced, of my own birth; the anniversary of the day, forty-nine years ago, when my sainted mother, out of her agony and pain, brought me into life. It was the one hundred and fiftieth anniversary of Paul Revere's ride, when he summoned the Minute Men of Lexington and Concord to assemble for the "shot heard round the world."

And as we waited, not one of us speaking, Arthur Nash subscribed his name to a check for $10,000, noted it as coming from the Golden Rule Fund of the Universalist General Convention, and handed it to Sherwood Eddy. It was another natal hour in the history of the world.

And as long as we have a Church able to inspire the doing of that sort of thing, able to conceive the vision and provide the impulse of such an adventure in human brotherhood, ignoring names, labels and creeds and seeking only to follow in the footsteps of Jesus—as long as we have a Church which is actually doing such things, I need not concern myself about going out and building another. The truth is that I've got to do some hustling to keep up with it!

The Unitarian Centenary

THE American Unitarian Association celebrated last week in Boston its one hundredth anniversary. Delegates from far parts of the world came together to exchange messages of cheer and good will from Unitarian communities scattered in distant places, Czecho-Slovakia, Transylvania, Iceland. Sunday evening, May 10, the series of meetings opened with a reception to the hundreds of visitors, held in Memorial Hall, Cambridge, and followed by an anniversary service. At this service Dr. Paul Revere Frothingham of the Arlington Street Church preached the centenary sermon, in which he reviewed the origin and development of Unitarianism and warned his hearers that the greatest danger for any religious movement was that it might cease to be openly and primarily spiritual.

"Facts," he said further, "and particularly those of war, are more difficult to meet than sneers, and the groans of society beneath an increasing load of post-war crime are less easy to refute than the gloomiest of dark theologies. If there are marks of a divine origin in man, who will deny that there are likewise signs of some sort of devilish inheritance? The social order is an affair of the will much more than of the heart. There are times when it is necessary to be hard. It is no child's play to make the world safe, whether for democracy or decency.

"The Unitarian doctrine has effectively softened and finally transformed the stern theology of New England, as it was meant to do; but let us beware if it softens the sinews of a social conscience. We can neither save society nor provide it with decent safeguards by pity alone, or by feeble, unwise tenderness. The increase of woman's influence in government has much to commend it, but also much to waken serious apprehension. The worst things in the world are but the best things gone astray and carried to extremes. It is as difficult to keep a right balance between mercy and judgment as it is to keep it between reason and emotion."

In closing Dr. Frothingham declared that Unitarians must not feel that their work was done, but should realize their responsibility as disciples of the Master and press on with him "toward the mark of the high calling."

Monday evening the Unitarian Laymen's League held its annual meeting at Unity House. The small auditorium was crowded to the doors by members of the League and many others anxious to hear the principal speaker of the evening, Senator William E. Borah, chairman of the Senate Committee on Foreign Affairs. He was preceded by C. Sidney Jones of Liverpool, England, former president of the British and Foreign Unitarian Association, who spoke on "Our Duty toward International Peace." He laid great stress on the long and enduring friendship between Great Britain and the United States, and referred to the League of Nations as "really an American infant left on the shores of Europe in the hands of forty-two foster parents." He won applause by his use of the trenchant paraphrase, "God is in His heaven and we have got to work to make things right with the world."

Senator Borah devoted himself, as was to be expected, to an attack on the League of Nations and the World Court, and it is a tribute to his obvious sincerity that he won prolonged applause from an audience composed for the most part of people who had gone on record as heartily in favor of the League. As he stepped forward to take his place at the speaker's desk he explained that he realized that his audience was hostile to his views. "But that is good," he continued, "for I came not to preach to the righteous but to call sinners to repentance."

The issue, as he understood it, Senator Borah stated to be "whether we shall have an international judicial tribunal governed by international law or a dependent tribunal governed by international politics," and explained his opposition to the present court, which he believes to be dominated by a political institution. Because he sincerely felt that the League of Nations was not in the interest of world peace and not in the interest of his own country his opposition to joining a court which is an inseparable part of the League itself was, he maintained, his only consistent course.

After a fierce denunciation of the League, and of the court as an appendage of the League, throughout which he won from time to time the reluctant applause of his audience, Senator Borah presented his ideas for a program of peace. "If you will recognize the nations as they are," he urged, "and treat with them and build up amicable and friendly relationships between them, it will be worth more to the cause of peace than all the courts you could create in a thousand years."

He renewed his appeal for the recognition of Russia as the only possible basis for the establishment of peace and stability in Europe. "My first proposition then is the establishment of amicable relations between the nations. My second is a codification of international law. In the third place I want this code built around the theory and upon the principle that war itself is a crime, that any property the result of war shall be forfeited, and that any gentleman who starts a war may be tried and convicted in an international court as they wanted to try the Kaiser." From this point the Senator went on to say that to him compulsory abitration was an absurdity, because war must be resorted to in order to compel nations to submit their differences for arbitration. "I reject the doctrine that force is the basis or mainstay of society," he concluded, "the mainstay of society and civilization is public opinion, the organized moral forces and intelligence of the people. Force may have its place in society, but it is incidental, subordinate to a greater and nobler cause. So I say to those who base their scheme of peace on ultimate force and recognize force as the guiding power to peace, that I reject that idea absolutely, and that that is the reason I am opposed to the League of Nations."

All day Tuesday was devoted to the meeting of the American Unitarian Association at Tremont Temple. The enormous hall was filled at every session. Those in attendance listened to congratulatory messages from liberal groups throughout the United States and many parts of Europe. Reports of tremendous progress were read, describing growth achieved and good accomplished that seemed to brighten the prospect for the world.

At the morning session the Association received the greetings of the Commonwealth of Massachusetts from Governor Fuller, and listened to salutations of representatives of fraternal societies, among them Dr. S. Parkes Cadman, president of the Federal Council of the Churches of Christ in America, Dr. George Boros, Suffragan-Bishop of the Chief Consistory of the Unitarian Churches in Transylvania, the Rev. Nicholas Jozan, Suffragan-Bishop of the Unitarian Churches in Hungary, and Mrs. Sydney Martineau, who brought greetings of the British League of Unitarian Women.

In the course of the morning session a gift of $150,000 was presented to the Association from the Unitarian Foundation for use in the building loan fund which the Association has administered so successfully for many years. Dr. Samuel A. Eliot was elected president of the association for the twenty-sixth consecutive time, his new term, owing to a change in the by-laws adopted last year, being for four years instead of one, as has previously been the rule.

The most interesting feature of the Tuesday afternoon session was the series of greetings and brief addresses by leaders of the Unitarian movement in England and Europe. The first of these was given by Dr. Norbert F. Capek of Prague, introduced by Dr. Eliot as the principal figure in "one of the most dramatic and appealing adventures of faith that has characterized our fellowship." Dr. Capek said: "Four years ago there was not a sign of an organized Unitarian effort in Czecho-Slovakia. To-day the Unitarian meetings are by far the biggest and best known, and our influence is felt throughout the country, for we have encouraged the liberals in other Churches. Unitarianism in Czecho-Slovakia has come to stay, whatever happens. But now we are at the cross roads. How easily could it develop into another sect instead of being a spiritual force in the life of our nation! How easy to remain a local enterprise instead of burning as a lighthouse! We would not be the nation of John Huss and Masaryk if we did not now re-establish the spiritual foundation of our state. Since we resumed our liberal religion after three hundred years of fear and superstition, forty-two per cent of our people have left the Roman Catholic Church, and more are coming out daily in search for a rational religion. We are working out a new spiritual foundation to uphold our freedom, and that spiritual foundation has got to be a progressive religion."

Mr. Einar H. Kvaran of Reykjavik brought the greetings of the Icelandic Churches, and the Rev. J. Cyril Flower of Cambridge, England, addressed the assembly in behalf of Manchester College, Oxford, which was, he said, devoted to the three great principles of truth, liberty and religion on which the Unitarian faith, as he understood it, was also founded.

One of the most delightful addresses of the afternoon was that of the Rev. William Lawrence Schroeder of Leeds, England. After winning the amused sympathy of the audience by a description of the "diminishing" effect that America had had upon him, he continued: "I am very proud to bring to you the greetings of the Unitarian College, Manchester. I did not know until I got to this side that I was representing it, but that of course I suppose is only an instance of American foresight and efficiency! There is a Manchester College, Oxford, which of course has no connection with the Unitarian College, Manchester, which at one time was the Unitarian Home Missionary Board, and then later the Unitarian Home Missionary College, and then simply the Unitarian College. I venture to suggest that the progress in nomenclature is indicative of our Unitarian position. I bring you the greetings of that college. I feel humble when I realize the kind of life that you have on this side, and when I look at this afternoon session and realize that in numbers it almost equals the morning session, a fine tribute to your devotion, to your loyalty and to your interest. Is there then one word that I may speak in part greeting, in part prayer? The words came to my mind this morning, 'Lord, set a silence upon my lips and humility in my heart, that I may glorify Thy name.' As in quietness and confidence is our strength, so in the quiet confidence of the work you will do when all these great and glorious meetings are over, you will prove your heritage as the children of God and make the Kingdom more apparent among men. That is my greeting. That is my prayer."

The Rev. R. Nicol Cross enhanced his greetings from the London District and Southeastern Provincial Assembly of Unitarian and Free Christian Churches with an enchanting Scotch burr which charmed his listeners. The Rev. Lawrence Redfern of Liverpool,

representing the Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire, said that in his experience Unitarianism, which was so widely supposed to appeal primarily to the intellectual classes, has received its strongest backing from the industrial population of Lancashire towns. He closed his address with the greeting of the knights of old to one another—"May God give you joy and good adventure."

Other speakers of the afternoon were the Rev. Herbert Barnes of Newcastle, representing the Northumberland and Durham Unitarian Christian Association, Rev. Alfred Hall of Sheffield from the Sheffield and District Association of Unitarian and Free Christian Churches, and the Rev. Lawrence Clare of Birmingham in behalf of the Midland Christian Union of Presbyterian, Unitarian and other Non-Subscribing Churches.

Tuesday evening was devoted to three addresses on "The Romance of Religious Progress in the Last Hundred Years," the speakers being Dr. Abram Simon, President of the Central Conference of American Rabbis, Dr. Willard L. Sperry, Dean of the Theological School in Harvard University, and Dr. John Smith Lowe.

The rest of the week was devoted to meetings and services of the various organizations in the Unitarian Church. Wednesday evening Prof. Ambrose W. Vernon delivered the Ware Lecture on "The Service of Biography to Religion" in the Arlington Street Church, and Thursday evening a public meeting was held there for the discussion of "The Progress in Social Justice in the Last One Hundred Years," at which addresses were delivered by Dr. James E. Gregg, Principal of Hampton Institute, and Mr. Thomas Mott Osborne.

All friends and well-wishers of the Unitarians have been filled with enthusiasm by the vigor and power which these centenary meetings have shown to exist within their ranks. The cause of liberal Christianity may well take heart at the assurance which these men have given that all over the world there are thousands and hundreds of thousands of people ready to turn with eagerness to a rational religion.

Our greatest wish for our Unitarian brothers is that they may never lose their sense of courageous adventure which has carried them so far and into such high places. For all of us who have been accounted heretics the danger is that as we achieve recognition and "respectability" we may forget that ahead of us there lies always a frontier. May a verse of the hymn written for the Centennial by Charles W. Wendte remain their watchword:

Forever Pioneers,
Be this our mission still,
To onward press with open mind
And learn the Father's will.

D. H.

Our Prayers Together

Florence H. Perin

My voice shalt Thou hear this morning,
For the day is all unknown,
And I am afraid without Thine aid
To travel its hours alone.
Give me Thy light to lead me,
Give me Thy hand to guide,
Give me Thy living Presence
To journey side by side.

Author Not Known.

Sunday, May 31

My Latin and my Greek,
My accomplishments and my money stead me nothing,
Only as much soul as I have avails.

Ralph Waldo Emerson.

In all the experiences of life, O Father, we need Thee more than all else. All the knowledge to be found in books and all the gold in the world are as nothing compared with the realization of Thy living Spirit within our hearts. Over and over again we ask how to find Thee, and in our quest we search through books and through creeds, when really it will be in some simple way, a word of cheer to some one who is discouraged, or a flower sent to a sick child, that will serve as a key to open the door to Thee. We pray for Thy loving Spirit to govern, guide and direct us to-day. *Amen.*

Monday, June 1

A season for simple living with the kindly sun and the blue sky, days of keen delight in little things, of joyous questing after beauty, days for the making of true friends by being a true friend to others. . . . days that may teach us to live nobly, to work joyously, to play harder, to do our labor better. So should each June bring us indeed a golden summer.

Edwin Osgood Grover.

In so beautiful a world, O Father, life could not be other than joyous. We bless Thee and thank Thee for this day in all its wonder. We pray that our lives may be in harmony with the beauty of nature, and may we find our pleasures in the common everyday tasks of life. Help us to remember that we only live this day once, and may we by love and kindness make the path easier for some one less fortunate. Thus, in blessing others, O Father, Thou wilt bless us. *Amen.*

Tuesday, June 2

Steady, without a pause to look behind;
As the grim steersman, when the gale blew strong,
He asked no question of the tide or wind,
Nor if his task were bitter or were long.

Edward Everett Hale.

If our ship of life shall sail forth to-day, O Father, and meet the tempest, let us not be thrown into confusion. Let us remember that Thou art with us every moment during the voyage of life, whether in calm or tempest. We love Thee and trust Thee. Give us courage and steady us on the journey, be it long or short, and may our faith in Thee be so sincere

that we shall be absolutely sure that Thou wilt bring us at last through all danger to the shore of our Father's home. *Amen.*

Wednesday, June 3

It is a pleasant sight to see anybody thanking God, for the air is heavy with the hum of murmuring, and the roads are dusty with complaints and lamentations.

Spurgeon.

How quickly, dear Father, we should come to Thee in glad gratitude if even for one day we were deprived of our blessings. There is so much to be thankful for. Life is ours and home and family and love. Without them, we should be desolate. To-day help us to live happily and sweetly, lifting our hearts reverently to Thee in recognition of these precious gifts. *Amen.*

Thursday, June 4

Broaden your horizon by standing upon higher ground. Stand a few times upon the high ground of great thoughts; stand, sometimes, upon the mountain-top of faith where all the forests, fields, rivers, lakes and plains of experience meet and mingle in pictures of moral beauty which leave their charm upon the soul; stand there and God shall speak to you and you shall know the mystery of the Transfiguration.

George L. Perin.

In the inner shrine of our hearts, there is peace and rest. There is a beautiful place of hopes and dreams, a place where we may enter alone and leave the world outside. To that holy place may we go frequently and gladly. May we slip quietly within the hidden and invisible garden and find the divine spring where our souls may drink and forget—forget the care and anxiety and come to a deeper understanding of the unseen realities. In their great calm, may we find the healing grace of goodness and be invigorated and strengthened. *Amen.*

Earl F. Cook.

Friday, June 5

My prison walls can not control
The flight and freedom of my soul.

John Bunyan.

Help us, our Father in Heaven, to find the way into life by a close companionship with the best and purest of books, pictures and music; with the beautiful world Thou hast made; and above all with Thee. May we rest in Thy presence with Thy peace in our lives, so that we may help the world around us into goodness and peace. *Amen.*

John R. Chaffee.

Saturday, June 6

God bless the cheerful people—man, woman, or child, old or young, illiterate or educated, handsome or homely. Over and above every other social trait stands cheerfulness. What the sun is to Nature, what God is to the stricken heart which knows how to lean upon Him, are cheerful persons in the house and by the wayside.

A. A. Willets.

O Lord, hear our prayer. We thank Thee for Thy loving kindness in guarding us throughout the dark hours of the night. May cheerfulness be more to us this day than wealth or place; lend us Thy light that we may find it, grant us Thy strength that we may spend it for Thy world. *Amen.*

Archibald Black.

Cruising Cross Country

XIX Above the Missouri in an Airplane

John van Schaick, Jr.

EVERY year thousands of people go up in airplanes. Every civilized and many a half-civilized country employs them. In the United States we have our commercial planes, our mail planes, and the service planes of the army and navy. At summer resorts people can go up twenty or thirty minutes for $2, $3, or $5. One can charter planes for longer trips. Services like those between Atlantic City and New York, London and Paris, Paris and Cologne, are well established.

"Here's an advertisement from the London *Punch*," *Collier's* says, "that ought to set American travelers, shippers and business men thinking: *'Airway travel is safe.* . . . The recent decision of practically all the Life Assurance Offices, whereby ordinary life assurance policies now cover all risk of fatal accident to travelers on British Cross-Channel Airways, is a convincing tribute to the safety of travel in the machines of Imperial Airways, Ltd. . . . Travel by Imperial Airways between London, Paris, Basle, Zurich, Ostend, Brussels, Cologne, Amsterdam, Hanover, Berlin, Southampton and Guernsey. Passengers are allowed 30 lbs. of baggage free. Excess baggage, including cabin trunks and luggage in advance, is carried at moderate charges.' The British lines are part of a network covering Europe from London to Constantinople. Fares are not extravagantly high. Accidents are rare."

No longer can one take the attitude that he has done a brave thing or had quite an adventure if he has gone up in a plane. Too many people have gone up scores of times. Too many in the line of duty have battled with air conditions which the ordinary man would not dream of facing. And yet for every man it is an adventure the first time, and I suspect many other times. He launches out in a new element. He sees the world from a new standpoint. He makes himself a part of a great development and advance in human affairs.

There is a change now in the attitude of the air services of the Government about taking civilians up. The old attitude was: Don't do it. Don't even take the people who might have legitimate excuses. Don't take officials who are not directly concerned. Don't

take army or navy officers even who have no business in the air.

The new attitude is to encourage every officer to go up every time he has an opportunity. Make it a part of his experience. Get him accustomed to it so that he will not hesitate even an instant if he ought to make a quick trip by plane, or become upset and unfitted for duty either by dread in advance or fear *en route*. The more officers in the service who get so they can take it precisely like a quick trip by railroad or motor, the better the service.

In the same way, the Government services want to advance knowledge about planes among all classes of civilians. They have a missionary attitude in the matter. Every man taken up understands the air service better. He catches something of the spirit of the men in it. He sees more clearly the possibilities. I don't mean to say that the army and navy can go into the business of educating civilians wholesale, for they have too few men and planes. They have many jobs of their own on their hands. But they don't block such arrangements as they used to. They don't feel hostile to them. When they can they like to do it.

They realize of course that there is fear of going up among people in general. The tragedies of the air still occur. One such accident as happened last year at Croydon, England, to the great passenger plane for Paris, where all on board were killed, deters many people from using the planes.

Balancing this, however, is the dissemination of knowledge about the advance in the manufacture of planes, the more powerful and more dependable motors, the higher average of ability in pilots, the body of experience which the race has gained in mastering the air.

Until my visit to Fort Leavenworth I had never flown. During the war, I had my own job cut out for me, and soon discovered that a part of it was not to complicate the other fellow's job or to add to his burdens. I never asked to go up, although I was so placed that a simple request would have done it. Traveling with my wife in various places, it seemed to me a little unfair either to expose her to the possibility of facing a tragedy alone or to have the anxiety if she knew I was going.

When I reached Fort Leavenworth, however, on this trip, I found that my brother, Colonel Louis J. van Schaick, an instructor in the General Service Schools, had arranged with his colleague, Colonel Roy C. Kirtland, for me to have a flight. He said, "Of course if you don't want to do it, it's all right." Perhaps I was a little cowardly about it, but I just couldn't say "no." It was scheduled for the morning of my arrival. The wind was blowing eighty miles an hour—tearing huge limbs from the trees—in places blowing trees down. The officers themselves postponed the flight. The next day they had to send their pilots to Kansas City to meet some Martin Bombers coming up for a demonstration. So it was put for Friday, May 1—May Day at 9 o'clock in the morning. Meanwhile I quietly made an unofficial codicil to my will and tucked it away in a safe place, a proceeding which would have seemed as ridiculous to the air service people as it would have seemed to me to have a man dash into his room and make a farewell memorandum if I had invited him to drive from Washington to Baltimore or from Boston to Lynn in my car.

May Day dawned wonderfully beautiful—fleecy clouds in a deep blue sky, the sun shimmering on the river, making even the muddy Missouri look like silver, birds singing for all they were worth, a cool bracing breeze but no frost. Officially as we left the ladies we were bound for a quick inspection of the chapel and the Y. M. C. A. building. It was too early for the ladies to go, we said. We did stop at the chapel, open the door and peek in. We did pull up at the Y. M. C. A. building, where my brother found a boy sweeping the floor. "My boy," said he, "walk through this building just as fast as you can go and show us what you have got." The boy knew his business, and was off like a shot. We saw gymnasium, pool, lockers, dining-room, kitchen, library, lounge and several class rooms, and would have successfully done the furnace room and attic also well within our two and one-half minutes if my brother had not pulled him up. That boy in blue jeans and a broom knew what was wanted without any words, did no arguing, told what they had and never put on the brakes. Barring accidents, he will reach a worth while goal. The Y. M. C. A., by the way, has an unusually well equipped building, and is doing an important work at this post.

Then to the flying field, two miles off. "Well, let's get it over," was my unvoiced attitude. Two huge planes stood on the field in front of the hangar as we drove up, but we found that the pilot was not there. He had just gone away. There was a mistake about the hour. Captain Wills had been assigned. Colonel Kirtland had said of him: "He is one of our best. He brought me up from so and so the other day with a bad side wind and landed me, at eighty miles an hour." In place of Captain Wills, Lieutenant Smith, a New York City boy, came dashing down by motor, accompanied by a charming fellow in civilian clothes, one of our pilots in service in the Philippine Islands.

During the forty-five minutes that we had been waiting, the mechanics had tuned up the smaller of the two planes. It was one of the new army instruction planes, capable of eighty miles an hour, solid, steady and fool proof. The seat for the passenger is by the side of the pilot's seat, and has the same controls. The pilot can watch the beginner closely and instantly correct a blunder. It must take a very special type of man to make a good instructor of would-be pilots.

Other mechanics put me in a warm flying suit and helmet, as the day was rather cold. Then they strapped a parachute on me. It weighed twenty-three pounds and hung down my back against my legs. They explained with some care that I was to pull a special ring on the left side if I fell or had to jump, to open the parachute, and not to get the "chute" caught against the side of the car getting out. I looked with some interest at the ring, fingered it affectionately, wondered idly if I ought not to give it a preliminary tug or two to be sure it was in good working order—but these were thoughts I kept to myself. My respect increased for the sergeant who

jumped the other day with orders to fall a thousand feet before pulling the cord, to see whether or not a man lost consciousness in falling that way. If the old theory had been right, there would have been no one to pull the cord for this sergeant. Luckily, it was wrong. A man falling from a tall building is not dead before he hits the ground. He sees the good old earth coming toward him at terrific speed, and that ends it.

The mechanics were concerned about my glasses, were sure they would be blown off, tried to fit the goggles of the helmet over them, wanted me to remove them altogether. The last I declined to do because I didn't intend to go to the trouble of making my will and then see nothing. The pilot told me that he thought the wind shield would protect them unless I leaned too far over the side. I promised him not to lean out too far, and kept my glasses on.

Now we were ready to go. The pilot climbed up and I followed—a mechanic lifting after me the clumsy parachute, which I placed in the seat and sat on. Straps to hold us in were fastened securely, but by devices possible to release instantly. "Contact," called the mechanics at the propellor. "Contact," said the pilot. They turned the great blade over, jumping aside as they did so. "Twice," "thrice," and the engine started. A nod by the pilot to other mechanics, and the blocks were pulled away from the wheels. A farewell wave by my brother, a hearty "Good luck," and we started over the green field—faster, faster—and before I realized it we were off the ground and in the air. The surprising thing to me was the stability of the plane. We had a good day. There were no air pockets. Strict orders had been given against "stunts." The machine traveled with the power, the precision, the evenness, of a high grade motor car on a good road. There was a great noise, but not as much as I expected. By shouting we could talk. My own glasses protected my eyes adequately and showed no disposition to fly off. We rose gradually to a height of two miles, circling over the military reservation, over the city of Leavenworth, over the river, and then went off down the river as far as Lansing, Kansas, only a few miles away.

All of us have seen pictures taken from planes, and so there is no surprise over the magnificent views. On the other hand, they are not disappointing. The fields were outlined distinctly as a checker board. The patches of green woods were scattered everywhere. The boundaries of great institutions like the Federal Penitentiary at Leavenworth showed distinctly. "Playing ball," the pilot yelled as we went over the prison, and I saw the tiny moving figures of men behind the high walls. Down there was the fellow I had seen who had been in his punishment cell for seven years except the one hour a day he is let out in a tiny yard within the walls, alone. "A dangerous man." Here was I sailing over him in boundless space. How much merit and how much luck had gone into the making of these two lives—only God knows. But I am sure that it is far better not to try to decide that question, and to study with more care the brains and bodies of all men we lock up. "Since we began to study our human material," said Major King of the army prison, "we never have had to resort to drastic punishments." We went over two Federal prisons as we started, the Army Disciplinary Barracks and the Federal Penitentiary, and turned around over another prison—a state institution down at Lansing.

Now I began to observe the far views, the far stretching prairie, the distant line of hills on the horizon, the snake like curves of the Missouri. "Atchison," called the pilot, pointing up the river, and I saw it in the haze, or thought I did.

After we turned, he put the machine over a little jump—telling me he was about to do so. Just a baby jump, like a horse jumping a ditch, but the interesting thing was the quickness of response of the plane, the apparent ease of control. The lateral controls are with the feet—the vertical, controlling the up and down direction, are with a stick which the pilot shoves back and forth, the stick on my side moving also, hitting my legs, advising me that my comrade was busy. Then he took his hands and feet off, to show me how the plane traveled alone—an amazing demonstration of advance in plane construction.

Passing from over the land to over the water there was always a perceptible jump of the machine. I was prepared for this, for Colonel Kirtland had said: "We can tell when we pass from asphalt to grass, from grass to plowed fields, from land to water. A turnpike on a hot day makes its presence felt high in the air. A building like this (the Army Service Schools Building) catching a wind such as we have to-day sends it shooting 1,200 or 1,500 feet in the air."

But we were coming back fast, and I had long since ceased meditating on my will. I began to see why the men accustomed to it liked flying better and considered it safer than motor cars or trains. "Just a few trips and I would think little of it," I thought boldly. But there was the landing ahead. Taking off and getting down were the dangerous things, I realized. As we came down there was no terrifying sensation. Like a motor car on a long straight descent with clutch thrown out, the plane glided swiftly toward the field. The delicacy of touch of the pilot, the nice judgment of distance, the bit more, the bit less, with the engine, the skimming over the field, the contact of earth and wheels at last made complete and perfect—it was a beautiful performance. And I appreciated it all the more that I was the beneficiary—that the plane had not hit that tall tree, or grazed that building and turned the somersault always possible through mismanagement.

It was over. I was pleased to have done it. I was grateful for the chance. I could say casually, so vain are we poor mortals, "When I was up, thus and so," "My opinion of the Martin Bomber or the Liberty Engine is this or that."

It was only a half hour ride under perfect conditions, with the best kind of plane and pilot—a trifling thing in a way. It wasn't driving a mail plane over the Rockies in a storm. It wasn't going up from the army field in a gale to do a necessary job. It wasn't flying where men shoot at you and try to send you crashing to earth. But it gave me a better understanding of these men—and an intense admiration for these pioneers of the air.

And while I want no race with other nations for air supremacy, any more than in other kinds of military or naval preparation, and do want steady prosecution of all organization of the world possible for peace, I am sure that we should not starve out our air services. They will be a great line of defense.

Union Pacific R. R.
Near Denver, April 2, 1925.

Fifty Years of Universalism in Webster City, Iowa*

IT was under the authority of the Universalist State Convention that my father first came to Webster City to hold a series of religious meetings. These services were largely attended and a great interest was aroused. At a subsequent date arrangements were made for him to return and give another series of sermons.

It was then that the Universalist church society was formed and plans were consummated for building a church. The lot at the corner of Bank Street and Willson Avenue was bought, the contract was let and the building was erected, and when finished it was considered the finest church in Webster City.

My father, who was pastor of the church during its early years, moved his family here while the building was in process of construction.

The dedicatory sermon was preached by Dr. Hanson of Chicago and the choir that sang at this service and also for the regular church services was a quartette composed of Mr. Babcock, bass; Mr. Tracy, tenor; Mrs. Mary Jane Young, alto; and Mrs. Patton, soprano; and Miss Carrie Bacon was organist.

The people who were leaders in organizing and building our church were among the most prominent and influential citizens of the community in business, in finance and in social life.

The Sunday school flourished in those days and the Ladies' Aid was a tower of strength—ever active and helpful.

The oyster suppers and sociables of the winter time and the strawberry and ice cream festivals, and the picnics with their platform dances in the summer time, were among the happy social times never to be forgotten.

It was during my father's pastorate here in 1878 that he went abroad for six months. During this time he toured parts of Europe, visited Egypt and spent thirty days in the Holy Land. It was a *far journey* in a time when trips across the ocean were very great events. On his return he divided his time between lecturing on his travels and preaching.

You must not get the impression that life in those days was one glad holiday—it was far otherwise. We had trials and tribulations. Our church was not given a hearty welcome into the community. It was looked upon by the other denominations as an intruder, an unwelcome addition to the churches already established. The Orthodox churches were none too friendly toward each other at that time, but they all united in hostility toward the Universalist church, which was often mentioned in their pulpits in most uncomplimentary terms, and we were sometimes remembered in their prayers, but it was apt to be in the way of telling the Almighty what ought to be done to the Universalists.

But it was when revivals were in full blast that we were the objects of special attention. The evangelists took great delight in consigning us to the most uncomfortable quarters in the hereafter. As their religious zeal grew, the more bitter became their attacks upon us, until we sometimes wondered if some other name than religion wouldn't be more apropriate for what they were experiencing.

When union meetings were held, as at Thanksgiving time, we were not among those present, having failed to receive an invitation. So we held our own separate services in our own little church, and the house was always well filled on these occasions. Even some of the members of the Orthodox churches would come over to worship and give thanks with us, for there were some who were not in sympathy with the "Exclusion Act."

In those days a doctor was brought here from Dubuque for burial. He was of liberal faith and said to be a very fine man. The funeral was held in the home of his sister, who was a member of an Orthodox church, and she requested her pastor to assist my father in conducting the funeral services. This he refused to do, saying he would have nothing to do with any service in which a Universalist minister had any part.

When a reformed saloon-keeper became a pastor here, he said that he had come to Webster City to wipe out the saloons and the Universalist church.

One minister named Bloodgood was especially severe in his denunciation of the Universalists, and I *think* it was he who, on one occasion when the other ministers had succumbed to "softening of the heart" and would have asked us to unite with them, stood out defiantly and would have nothing to do with the meeting if the Universalists were invited. And so the *minority ruled*, and we were again left out.

When Francis Murphy, the great temperance evangelist, came to Webster City to conduct a campaign against the saloons, he was informed by the ministers of the Orthodox churches that they had held a meeting and decided to get along without the active participation of the Universalist church. Mr. Murphy told them that not a meeting would be held, that the work would stop right then, until the Universalists were asked to take a part, and so at last the belated invitation was received, and of course it was accepted with pleasure, for our people have ever been active in behalf of every good cause. They have always worked for all those things which tend toward the uplift and betterment of the community—whether along moral, social or civic lines.

Herbert Quick in "Hawkeye," his famous story of pioneer life in Iowa, speaks of the Universalist church. He calls it Unitarian, but the particular

*Paper read by Mrs. Ella Burleson at the fiftieth anniversary of the Universalist church in Webster City, Iowa.

church referred to is the one at Steamboat Rock of which my father was also the founder and first pastor.

Mr. Quick says that most people looked upon this church as a thing of shame mingled with danger, and that the very small boys in the street called it ironically "The Fire Insurance Office." That and the other instances already mentioned show the intolerance of those times.

In a letter to me last winter Mr. Quick says that he used my father's name, as he has occasionally used the names of others—because he felt that he represented a higher plane of culture than was often encountered in the early life of the state.

Now in speaking of the attitude of the members of other churches towards the Universalist church a half century ago, I do it in no spirit of condemnation—in no spirit of resentment. Perhaps they thought it would displease the God they worshiped if they showed a friendly spirit toward people who believed in the final redemption of the whole human family. Perhaps they feared it might imperil the salvation of their souls.

Certainly we shall give them credit for believing that they were fighting the Lord's battles, for believing that they were soldiers of the cross—defenders of the faith. We believed ourselves to be the true champions of the cause of Christianity. *All honor* to those of whatever faith who have the courage to stand firmly for those principles they believe to be right.

There are those among our opponents of those by-gone days whom I hold in affectionate remembrance to-day.

If the religious world ever needed a "fire insurance office" it was in that day and age. Certainly there was need of leaders to rise up and defend the name and character of Deity, for eternal punishment of the fire and brimstone variety was preached with great vehemence. A favorite text was "Vengeance is mine, I will repay, saith the Lord." The people were warned to "flee from the wrath to come," and they were often reminded that "there shall be wailing and gnashing of teeth."

We were often misquoted and misrepresented—one of the false accusations being that we encouraged sinful lives by teaching that all people were going to be saved anyhow, no matter how wicked they were.

Reference to the intolerance of the past has been made only to call attention to the great change that has come to pass and to emphasize the influence of our church in the community in a little more than a generation and a half.

The acts of discourtesy and revilement of those days could not happen at the present time. The march of progress has dissipated much of religious superstition and ignorance. The people are growing in grace. They are getting a truer conception of the real character of God as they become more enlightened.

Not only is there no longer open hostility toward our church, but its principles have so permeated the Orthodox churches that some of their ministers and many of their members are as liberal as we are.

No doubt that is one reason our church has not increased greatly in members, for the people have not had to go seeking for the larger faith—it has come to them within their own organizations.

Truly may it be said of those who blazed the way: "Their works do follow them."

The Universalist Church has sown the good seed that is bringing an abundant harvest.

Shall Boston Have Free Speech?

ON Tuesday evening, May 18, the Old South Meeting-house in Boston was crowded with citizens who had gathered to protest the action of Mayor Curley in preventing public discussion in Boston of subjects of which he does not approve. The mayor has stated in no doubtful terms that he will refuse to reissue a license to any owner of a public hall who rents it either to the Ku Klux Klan or to the advocates of birth control. There is no law in Massachusetts which can be invoked to prevent a meeting of the Ku Klux Klan or a discussion of the subject of birth control. The mayor has arbitrarily assumed the role of censor.

All three speakers, Prof. Zechariah Chafee of the Harvard Law School, Roger N. Baldwin of the American Civil Liberties Union and Dr. Samuel M. Crothers, pastor of the First Unitarian Church of Cambridge, confined themselves simply to an attack on the mayor for his deliberate denial of the right of free speech and free assembly. They upheld neither the principles of the Klan nor the merits of birth control, explaining, in fact, in two cases, that they were very much opposed to the Klan and not particularly interested in birth control. The issue at stake was free speech only.

Any owner of a licensed hall who would make a test case of the matter would be provided with lawyers and all the expenses of his trial, by the Civil Liberties Union, declared Roger Baldwin. If the affair could once be taken from the hands of the mayor and submitted to the courts there could be no doubt of the results.

Professor Chafee began by quoting Benjamin Franklin—"Abuses of the freedom of speech ought to be repressed, but to whom dare we commit the care of doing it?" "Officials are not put into office," he went on, "with a view to their ability to decide on the rightness or wrongness of abstract ideas. What we object to is that any human beings, whoever they are, should assert this power to forbid meetings in advance, or to punish the owners of halls afterward for what somebody else has said. If a speaker utters indecencies, advocates crime or otherwise violates the law, let him be punished after conviction by a jury of his peers. If the speakers break no law, let nobody be punished.

"Nobody is qualified to say that any statute is so essential to the welfare of the community that no citizen should be allowed to advocate its repeal. The power which the mayor of Boston assumes is not

the power to prevent crime, but to head off discussion. Intolerance is the most contagious of all diseases and no party or no creed is immune."

Professor Chafee cited the British custom of allowing absolute free speech within the limits of Hyde Park. There anybody can talk on any subject and remain unmolested. Such an opportunity for free speech Professor Chafee described as a "safety valve," and recommended that the custom be followed on Boston Common.

"I call on all Americans," he concluded, "to insist on the toleration of opinions which they personally loathe and detest."

The next speaker, Roger Baldwin, said that undoubtedly Mayor Curley regarded free speech as a sort of Trojan horse from which might spring all manner of subversive and dangerous doctrines. It is indeed a Trojan horse, declared Mr. Baldwin, and from within it all the progress recorded in history has come.

The Civil Liberties Union, he explained, is devoted to the cause of free speech. He and his colleagues are in the hazardous occupation of going into dangerous places, such as Boston, and fighting for rights denied. "We couldn't possibly believe in all the views that we defend," he assured his audience. "At the same time we were defending the Klan in Boston we were defending Roman Catholic school teachers in Akron, Ohio, against the attacks of the Klan."

"Last year," said Mr. Baldwin, "there were two hundred and forty-five birth control meetings in the United States. Boston is the only city where public discussion of this subject has been refused a hall. The Civil Liberties Union proposes to see that public discussion of any public issue is assured in Boston as elsewhere. All true Americans must stand for the rights of their opponents, for the rights of those with whom they totally disagree."

Dr. Crothers, the last speaker on the program, declared that he did not see why those who inclined to curtail free speech should profess to be so afraid of propaganda. He himself, he explained, belonged to a profession that has been trying for 1800 years to influence people simply to love one another, and they haven't got very far yet. He had found that an appeal to people's reason was the slowest as well as the safest way to accomplish anything.

"At this time of year," he went on, "I am more interested in agriculture than in politics, I might even say than religion. I have been reading recently a bulletin of the Department of Agriculture about the flat-headed apple tree borer. There are two ways of disposing of this insect. You can hunt around until you find a hole in the bark and then reach in with a little piece of wire and spank the flat-headed apple tree borer. But the trouble with that is that some of them don't stay spanked. This Department of Agriculture bulletin says that an easier and much simpler way is just to keep your apple tree in good condition and it will take care of the borer itself. The borer in a healthy tree is drowned by the rising sap. Many of us who are not 100 per cent Americans because we are not running for office just now ought to adopt this method with propagandists of whom we disapprove. Drown them with sap.

"I generally begin with a text," concluded Dr. Crothers, "but this time I shall close with one instead. Psalm 104 : 16—The trees of the Lord are full of sap."

D. H.

Meeting of the Trustees of the General Convention

THE Board of Trustees of the Universalist General Convention met in New York City, May 11 and 12, 1925.

Most encouraging reports were received of the progress of the campaign for the Five Year Program. The World Service Fund so magnificently started last January, and which has received substantial increase since, was officially designated as the Golden Rule Service Fund, and further provisions were made for its administration by the Trustees. Several important appropriations were made from this fund, of which a full report will be given at the Syracuse Convention.

A special executive committee for the National Memorial Church was appointed, consisting of the General Superintendent, the national Secretary and Treasurer, Mr. Ames from the General Convention Board, and one member from Washington, to be named by the trustees of our church in that city.

The Rev. Frank Oliver Hall, D. D., and Hon. Roger S. Galer were elected trustees of the Universalist Publishing House for a period of three years. Dr. John Smith Lowe, General Superintendent, was designated to serve as an official representative on the Social Welfare Commission of the Federal Council of Churches.

The proposed plan for reorganization of the Convention and its auxiliary organizations, as prepared by the Council of Executives, was adopted and the necessary amendments will be submitted to the General Convention at Syracuse and to the various auxiliary bodies.

The Secretary presented a number of appeals for appropriations from the Golden Rule Service Fund. It was voted "that it shall be the policy of the Board that appropriations from the Golden Rule Service Fund shall be made only to causes and institutions broadly national or international in their scope or appeal and of such character, religious or otherwise, as shall contribute in a large and general way to the promotion of peace and brotherhood."

Dr. John Bayne Ascham, who is to undertake the work in Turkey made possible through the Fund, was introduced to the Board and spoke briefly concerning the work he and his associates hope to accomplish. He pointed out that this was the first time in history that any government representing the Moslem world had made official advances to any Christian body. This alone would make this effort the most remarkable in recent religious history. Hardly less significant is the fact that the Young Men's Christian Association has also for the first time

undertaken to participate in a work that it did not control. Dr. Ascham said he had received numerous letters from his fellow Methodist ministers expressing a belief that this meant a bigger thing for the new Turkey than all the missions now established there.

Dr. Newton followed Dr. Ascham, and said he shared the happiness of feeling that we were going not as teachers but brothers, not with chips on our shoulders or vanity in our hearts, but that we may learn with them the meaning of Christianity.

William Otis Jameson

Harold Marshall

IT was during the war. The Ohio Universalist Convention met at Blanchester. Two laymen led it and expressed its high mood of devotion and service, William Otis Jameson and Arthur Nash. As I came into the church, President Jameson was speaking, his fine face aglow, his voice vibrant with feeling. On my part at least it was very literally a case of love at first sight and the beginning of an intimacy that has grown richer with the years. After a few hours it seemed as though I had always known him, because he had the rare gift of spontaneous friendliness. Even those whose contacts were occasional and casual called him "Jamie," not presuming familiarity but assuming friendship. And what a great host they are and how many and varied the ways he touched their lives! It hardly seems possible there can be a Universalist Convention in Ohio without him. The home church and Sunday school are wondering how they can go on without his daily devotion and boundless generosity.

When the Universalist Comrades were organized he was asked to take the treasurership and declined. Then he was told that he ought to pay the bills until the organization could raise funds, and from that time on the Comrades had not only a treasurer but a treasury.

The great fraternities honored themselves in honoring him. Worshipful Master, High Priest, Eminent Commander, were titles that took on new worth and dignity from his bearing them, and the thronged Masonic Temple on the day of his funeral evidenced the brotherhood that he had made a living reality.

It might be inferred that all these responsibilities added to the burdens of a large and exacting business would wholly absorb him, but he played as eagerly as he worked. College and high school athletes found him a loyal and understanding supporter, aiding every effort to make and keep sport clean and wholesome.

With all these outside interests he was a home lover and a home keeper. Even after Mrs. Jameson's death he could not bear to give up the house that had meant so much to them both. Only a few days before the end I spent the day with him. Lovingly he touched familiar things, sinking into his mother's chair with a sigh of content. Then he talked of his plans for his fellow workers, his church and the causes he had loved and served so long. Noble plans they were, full of sagacious and considered generosity. In the few days that followed he began their execution.

Then Silence smote him in the midst of his task. Hand and voice are stilled, but in countless lives he lives, he lives and moves and has his being. All he meant to do with his possessions is far less than he did with his life. We who knew him and therefore loved him wonder how we shall carry on without him, but we are sure that for his sake we must carry on until through us his dreams come true.

Which Way?

George C. Baner

WHEN our forebears founded this Church, which we claim we love, there was no fear in their hearts as to what might come to them because of their stand for certain things which others thought sacrilegious. They stated their faith, as clearly as they could, and held to it no matter what the result. They founded a Church which, for a long time, led the world with a great spiritual vision. Gradually others granted that many of its statements were true, and accepted them; and even came quite a way toward preaching them. Some would say they came all the way. That is where we have made one of our mistakes. Don't go to the churches of the great leaders of other denominations to find out what the people of that denomination believe. Go to the mass of the churches in the outlying districts of our cities or into the country. There you hear what the people believe. You do not find this out in the church of the exceptional preacher or congregation.

When did we as a denomination take a stand, in advance of other denominations, that gave the religious world any reason to think we were trying to find the road ahead? When have we stood forth and proclaimed anything, in advance of other denominations, that indicated we have a vision which might lift the world to a higher and better understanding of the purpose of God?

The Rev. Herbert E. Benton, head of our Committee on Foreign Relations and World Peace, is trying to awaken our Church to what is possibly the greatest question before the world to-day. I have no way of knowing what support he is receiving from the denomination at large; but I can not fail to remember how, at our last General Convention, when the Committee on Resolutions tried to get our denomination to take a real forward step on this subject, one of our greatest and most lovable men caused the Convention to burst into laughter by remarking that pacifism could become very militant. In the time

that has passed I have not been able to get out of my mind the fact that, as a denomination, when the world faced the great questions of the past, temperance, slavery, religious liberty, laughter and sarcasm did not keep us from taking our stand. And further, I have wondered if it is not a little nearer to the spirit of Jesus to be militant for the purpose of saving the world from the suffering and retardation of war, than to be passive in letting the world go on preparing for another war that will make all that have gone before fade into insignificance.

The Church, so long as it stands for anything that can be construed to side with settling world differences by force, only lends itself as an aid toward international disintegration. It helps foster those very things which put nation against nation, breeds color and racial differences and thus religious and creedal differences.

Some time ago our Young People's paper, *Onward*, printed an article or editorial lauding a book, "The Plastic Age." If what this book prints is true to-day then the morals of the youth of to-day are worse than I believe most of us thought. If this is true of college life to-day, I am sorry for the colleges. It wasn't true twenty-five years ago, that I do know. Though some may think this is what youth should read, I am glad to find that many of the leaders among our own young people disagree, and also deny that it shows the real life of the youth of our age.

Is it not possible for us as a Church to find some way of putting on a campaign by which we shall stir the spiritual ardor of the youth of our land so that they will turn from the mere contemplation of or talking about the moral delinquencies of the day, and dig in their own souls for the cure? There is but one cure for moral weakness, crime, racial, color, religious and creedal bigotry, and that is soul growth.

Have we all one Father, hath not one God created us? Let us as a Church, with the vision of the final harmony of all souls with the Father as an ideal, find some way of giving soul-vision to the children of men, that the way of life may come to be the way of heaven, from the mere fact that human love for human beings is poured out in human action.

There is but one way so far as I can see, and that is to find high national and international ideals—I mean spiritual ideals, ideals that will develop a national and international soul; ideals that may not be attained in your day or mine, but ideals toward which we are certain the human family must trend if it is to rise Godward—and give those ideals our full support whether they are held or hated by the majority.

A Year's Work at Blackmer Home

Alice G. Rowe

WORKERS come and workers go, but the work goes on forever. And looking at our task from that view point we find that much was accomplished and much begun in 1924.

At New Year's, 1924, there was only a hole in the ground marking the site of the barely commenced Dojin House, which was still incomplete at the beginning of the new school year in April. Though the kindergarten managed to start with only a little delay, the classes in Dojin House Social Service Department could not begin systematic work until after the summer vacation. In September classes were opened for children, and a big sewing class for women was organized and continued with increasing interest until the climax of the year, the glorious Christmas party, a joint entertainment given by the three departments, Dojin House, Midori Kindergarten and Blackmer Home Sunday school. The success of the party was so overwhelming as to be its own doom, for it was clear that we must not again try to handle so large a crowd in our hall, and hereafter the departments must hold separate celebrations. It is with both rejoicing and regret that we realize we have outgrown our hall, which we had to reduce in size to reduce the price to fit our appropriation.

The year's work in Dojin House includes the beginning of regular church services on Sunday evenings with Mr. Kawabata in charge, and the organization of classes in esthetic dancing, which were to have begun in December, but for the illness of the teacher. On Saturdays a large class of blind students from the school near by rents the hall for a special course of lectures on Political Economy. One of the events of the winter was the social meeting given by these students to which we teachers were invited, and at which Mrs. Matsu Yoshioka was invited to speak, and gave them one of her beautiful talks on the purposes and ideals of our Universalist Church work here.

In Blackmer Home the regular work has gone steadily on in spite of the many additional duties attendant upon the welcoming of the new Mission family and the speeding the departing house mother upon her homeward way.

At the beginning of the year we were still in post-earthquake days and Jan. 15 revived the terrors of September for us all. The old kindergarten building being utterly unusable, the parlor of the Home was given over to class room use, and the wedding of our eldest daughter, our beloved Matsu, in February, was necessarily a quiet one. In March, in order that the dedication of Dojin House might be celebrated before the departure of Dr. and Mrs. Ayres, that ceremony was held in Blackmer Home.

As soon as the kindergarten removed to its beautiful new quarters work was begun on repairing the Home, and for weeks we lived in a state of turmoil while all the broken plaster the earthquakes had left us was removed and replaced by "tiger board," the interior wood work refinished and the exterior painted. This was scarcely finished before summer vacation time.

Three girls graduated from the University in April. Two left the Home, one to assist the workers in Shizuoka and the other, a boarding girl, to teach

in a high school, and the third and a graduate from the high school remained as assistants in Dojin House and Blackmer Home.

Three new girls were admitted to the Home, all kindergarten training students, and the support of one other was undertaken, the niece of the caretaker of Dojin House, who is a former Home girl, a widow with a small son to support.

All the girls returned to the Home after the summer vacation in good health except one, the head helper, who requires rest and care for her health's sake.

Then began a period of great activity, for in addition to their heavy school work and the many welcome and farewell parties, the Women's University gave an enormous exhibition for the purpose of assisting the Government in its efforts to encourage the buying of domestic products, and our girls were all active in their respective departments, one, Sada Shirai, in particular, receiving unusual honors for her efforts. They had scarcely recovered from these hurried days before Christmas preparations were undertaken. The rivalry between the leaders of the different groups, though unexpressed, resulted in very high grade and most creditable programs in every department.

Owing to the luxury tariff few boxes of gifts were sent from America, but all which did come were so very practical that with the boxes which had arrived too late to be used last year we were able to make up Christmas packages to go to the families of many former Blackmer Home Girls, and some church friends, and provide gifts for several classes at Dojin House and Dojin Church Christmas parties. A few gifts of money also helped provide gifts for the children.

* * *

DR. ATWOOD ON PRAGMATISM AND A FUNNY REPLY

DR. JOHN MURRAY ATWOOD, Dean of the Canton Theological School, went to Watertown, N. Y., some time ago and addressed the Jefferson County Ministerial Association. His subject was "The Significance of the Pragmatic Philosophy for Religion and Morals." The *Watertown Times* published a report of the address, obviously incomplete, but readable, interesting and far superior to ordinary newspaper reports of such meetings. Dr. Atwood's address, judged by this report, was the attempt of a scholar to describe a vital and important movement in modern thought and its widespread application. He is not reported as having endorsed the philosophy of pragmatism, although he would have been in noble and able company if he had done so. But merely because he spoke on the subject, he was taken to task severely by an irate correspondent of the *Times*. We reprint Dr. Atwood's remarks because they are worth our study and we reprint the irate criticism here because we have no room for it in "Cracklings," and because it seems to be rather a good joke on the great North Country which has produced so many intelligent men.

The report of Dr. Atwood's address follows:

"Pragmatism," he said, "is simple philosophy, but apparently quite revolutionary. It challenges some of the old shibboleths—truth for i s own sake, duty for duty's sake. It calls in question old tests of truth and conceptions that have the support of centuries. It is thorough-going in its application of the scientific method of experiment and investigation.

"It has, of course, met with decided opposition and even denunciation," he said. "The attitude toward it is similar to that formerly manifested toward the utilitarian theory in morals, with which it has real affinity. But, in my opinion, it has come to stay."

He defined pragmatism as popularly a philosophy that applies a judgment of worths or values to ideas, doctrines and so-called truths. It holds that the worth of anything is determined not by any person, no matter how wise or great, or possessed with what authority, nor by word of holy book or the decree of any council or the creed of any church, but by the simplest of tests—whether it works out as declared in life, whether it demonstrates itself as true.

"This would seem reasonable. Yet the extraordinary thing is that theologians, philosophers and religionists generally in the past have declared categorically that certain doctrines were true and that man's great business was to know and believe these, not to find out by investigating and testing what was true. Our faith, as Professor James said, was faith in someone else's faith. They held further that certain practises and attitudes in religion were right; our duty was to conform to them. To depart in any way from them was a sin, to call them in question was well-night sacrilegious. They said certain ways of life were right and proper in conduct, and he was moral who observed them.

"Pragmatism has not arisen primarily to say that many of these positions were incorrect, that much that men taught was not truth, but it challenges the traditional method of testing the truth and determining what is right. Its advocates are bold to say that whatever in the past has been confirmed as true or right, has been approved really by the pragmatic method.

"Pragmatism challenges the doctrine that anything can be true in itself—the doctrine of the absolute. A thing is true because of its relation to something else, because it fulfils a real function in life. It further challenges the idea of ultimate realities, fixed ends, notions of an absolute right; for it argues that these ideas of predetermined ends or truths with which man must conform, have hindered progress and prevented expansion of man's world. He has discovered truth not by learning religiously what they of olden time have taught—but by questioning, investigating, experimenting and eventually thus changing gradually his standards, and advancing to higher ends and ideals."

After speaking of other conceptions which pragmatism challenges, Dr. Atwood went on to show by concrete instances how this philosophy was affecting current religion and morals. He remarked that thousands in this freedom of the new day consciously and unconsciously have adopted it and are applying it in their thought and action to the morals and religion of the day.

He touched thus on the validity of the Church as an institution, the question of Sabbath observance, the practical morals of the people, including the sex problem.

The letter objecting to the address, which follows, was signed "A Methodist and reader of the *Times*."

To the Times:

When we, the public, are served with Soviet, Red propaganda we are able to classify it and consign it to its proper place, but when we receive a *sugar oated* pill under the label of pragmatism it sticks in the throats of some, refusing to pass peacefully down.

Now one of the wiseacres, *dean of one of the colleges*, says that pragmatism is here to stay, and murmurs that it touches on the validity of the Church as an institution, the question of observing the Sabbath. Read in Monday's edition of the *Times*, article on page 5. The Word of God says, "The wisdom of

man is foolishness with God," and "He takes the samll things of this world to confound the mighty." Although in avoirdupois I rank in with the best of the "dressed beef" yet when I look at myself as God sees I feel smaller than the most minute particle of His great universe. I thank God that a child of mine was never so unfortunate as to attend the modernized college of to-day, for the big professors don't confine their knowledge to science, which is all right in its place, but they have nerve enough to pit their puny minds against "Thus saith the Lord." I would rather bury a child than have it listen to the blasphemy of the present day. Better the death of the body than the eternal life of the soul. God kept my child from the false doctrines taught in so many of the colleges. It is only another fulfilment of Scripture for, from the very beginning, His Word tells us that *false teachers* shall arise and *false doctrines* and that many shall be lost because of their pernicious ways. His wisdom enables us to discern between the false and His truth, and to know the signs of the times according to His Word. The day of the Lord is near at hand. Like Park and Pollard's ad. this letter is a case of "Lay or Bust.' Wonder how ministers can keep quiet, for it's time to battle. Every few days we are subjected to an effusion of near blasphemy which would be hardly intelligible among the inmates of the asylum. They'd all start chasing isms. It's hard for the pupils of the old school to believe that we are in a new world, so to speak, for there is the same old sun and undertakers still on the same old job.

It's the same old world, only tired out, almost to the hour of rest, tired out because men attempt to speak above "Thus saith the Lord." An infidel once made his boast that he could argue down the preacher on every score of religion. The preacher answered his tirade with "Thus saith the Lord," to the complete confusion of the smart one. When the friend of the infidel asked him if he was conqueror he said "I went to fight the preacher, not God Almighty."

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Universal Language

I and Keturah journeyed in lands afar, yea, we took the wings of the morning, and dwelt in the uttermost parts of the sea. And everywhere we were greeted with kindness. And everywhere Little Children gathered beside the Highway when the Americans rode by, and they waved unto us, and they smiled at us. And I waved back at every one of them.

And I said, Keturah, I have selected at least one little girl in every land that we have vi ited, and have claimed her as m ne own.

And Keturah said, She hath recognized thee.

And it was even so. For they all waved to me, and I waved unto them.

For I and Little Children we get on well together.

And sometimes when I see how sweet and lovely Children are, I wonder where the commonplace Grown Folk have come from.

And we were in Japan, and the little girls were in groups along the way, and they waved unto me, and I said unto them one word, which one word in their language I know, and it is Ohayo, which one of my fellow travelers sought to speak when he would say Good Morning, and he forgot which State it was whose name he should utter, and he said, New York. But I forgot not, and I said Ohayo, and they all said it back unto me whether it was morning or noon or night.

But this did not get us far, in the matter of a Vocabulary, though it did all that was necessary.

And I said unto Keturah, We have heard many strange languages, and of some of them I knew one word, and of some it may be not so much. But everywhere I have understood and been understood.

And Keturah said, The children have understood thee.

And I said, Keturah, It will be a good day for the human race when the folly of Babel is repented of and all the earth shall become of one language. But meantime there is something which approacheth that desired end, and that is the Laughter of children.

* * *

PEACE AMONG THE PEACE WORKERS

The movements in behalf of world peace are in danger of failing because they can not be at peace with each other. One group can see nothing of real consequence in any program except absolute pacifism. Those who do not follow in this path are regarded as timid compromisers. Another group regards everything as evasive makeshift except the outlawry of war according to the precise specifications of Borah-Levinson. For others nothing will do except unreserved membership in the League of Nations with every "i" dotted and every "t" crossed.

Unless those who are agreed in seeking peace, though doing so by various routes, can co-operate with each other, is it not preposterous to expect that nations with conflicting interests and points of view will actually join in a co-operative program for peace?

If the advocates of peace can not lay aside the spirit of narrow partisanship sufficiently to join hands, have they any right to expect governments to do so?

The need of the hour is for the workers for peace to get together on the next steps. No single group espousing its own special platform regardless of the others is influential enough to bring about world peace.

That is one of the reasons why the Federal Council of the Churches has concentrated attention upon the World Court. Here is a next step on which all thoughtful students of international problems ought to be able to agree. The World Court, of course, is only a first step. But even this first step the United States has not yet been ready to take. Why not unite on getting at least this far now? To accomplish this much, we venture to think, would give the peace workers enough influence to be able then to secure an agreement to submit all questions in all cases to judicial procedure as a substitute for war. But if we can not agree to go together one step how are we ever to jump ahead a mile?—*Federal Council Bulletin.*

* * *

FROM THE NEW YORK TIMES

To the Editor of the New York Times:

The announcement in this morning's paper of the death of the Rev. Merle St. Croix Wright must have brought grief to multitudes of your readers. It is not easy to realize the extinction of that radiant personality, so instinct with life and energy. To all those who came into personal contact with Dr. Wright, whether as members of the congregation which he served for so many years, or as attendants at his lectures on life and letters, or in the intimacies of his private life, his going is the passing of an influence which gave new values to the difficult art of living I knew him in all these relations and I can truthfully say that I have never known a gayer spirit, a more brilliant talker, or a more inspiring teacher.

His sermons were, indeed, "caviar to the general," but, to the thoughtful men and women who came regularly, many of them from a great distance, to hear him in the old Lenox Avenue Church, he was a profound and moving religious influence. His scriptures were the writings and the living deeds of all time, and these he interpreted with incomparable lucidity in their bearing on the life of the men and women of the present day.

He was a liberal of the liberals, but he held himself above the battle. He never condescended to controversy, which seemed to him the outstanding vice of our present day theology, but trusted to the faith that the truth would make us free.

It was characteristic of his many-sided and energetic nature that the few years that were left to him after his retirement from his ministry in 1920, should have been devoted to the enthusiastic pursuit of studies in poetry and art. He experimented in many forms of verse and produced a considerable body of poetry of far more than average merit. It is to be hoped that a selection of his verse may yet be given to the public.

George W. Kirchwey.

Home and Children

THE LITTLE COPPER BUTTON

He is bowed and old to-day
And goes limping down the way,
  With the little copper button on his breast;
And few notice as he goes,
And few think, of even those,
  Of the days when he went marching with the best.

But that little copper thing,
If you pause, will mem'ries bring
  Of what's proudly writ upon a fadeless page,
How his valor and his truth,
In his far-off days of youth
  Wrought he mighty deeds that glorified the age.

'Tisn't just an old man there,
Bended form and whitened hair,
  Slowly plodding now the careless street adown;
'Tis a vision of a Past
That shall deathless ever last
  In majestic, blazing glory of renown.

Look with patriotic eyes—
There the shot-torn banner flies;
  There the long array of bayonets stands fast;
There the flashing sabers shine;
There the black guns swing in line,
  And earth trembles with the shock of cannon blast.

There the wounded and the dead
Lie on battle's gory bed;
  There they sink beneath the crimsoned, salted wave;
There in noisome prison-pen,
That may live the rights of men,
  Heroes starve and die to sleep in nameless grave.

There, full triumph in review,
Come the victors, faithful, true,
  While the Nation hails its new salvation won;
And the glory that they share
Through all years to come they wear,
  While the Stars and Stripes shall greet the shining sun.

This and more than this I see,
As his bent form passes me,
  With the little copper button on his breast,
And at quick salute I stand,
Lifted soul as lifted hand,
  As I hail the Nations' heroes, Freedom-blest.

W. P. F. Ferguson.

* * *

JUST PLAIN SOLDIER

UPON the banks of the Potomac River is a spot where peace and quiet reign. Here among the green trees and flowering plants, tall marble shafts raise their heads aloft. Here gleam the white columns of the amphitheater, built as a nation's tribute to its heroic dead. And here, close to the heart of a nation that loves them well, the soldiers sleep.

On the marble terrace, facing the rising sun and looking toward the Capital, the Unknown Soldier lies. To his tomb come the rich, the poor, the proud, the humble, and the greatest of the land, bringing their tribute in flowers and tears. Many mothers stand by the white marble tomb, and each mother's heart cries out for her boy, hoping that from the glistening marble there may come an answer to her cry.

An unknown soldier! Just one of the many soldiers who wore his country's uniform and died in her service. To many, yes—but not to all. Not to the little woman who stood there one bright May morning, watching the sunlight as it danced here and there trying to find a place to rest. She knew what the sunlight was seeking. Too many times she had seen it upon the head of her little boy not to know.

It was long ago that he had been a little boy. But he was not different from the boys of to-day. Most folks would have said that his hair was red and that his face was freckled, and if you had been looking closely you would have seen that his nose was turned up a bit.

He liked to do the same things that boys do to-day. He liked to go fishing and swimming and play baseball and marbles. But best of all he liked to play soldier. Ever since the woman could remember he had liked that best.

She could see him now in the little blue suit, with the brass buttons sewed on it in a very crooked row because the little boy had found the buttons among his grandfather's treasures and sewed them on the little coat himself. Again she saw the big tears upon the little face as he sobbed out his sorrow.

"I never can be captain! They make me be just plain soldier! They don't know what a good captain I'd make."

She had wiped away the tears and answered: "But I know, Sunny. And I know what a good soldier you are, too. Sometimes it's just as hard to be a good soldier as it is to be a good captain."

Then there was the day when Uncle Jack gave Sunny the silk flag. It wasn't every one that could have a silk flag in those day. "This is for you to carry in the parade," Uncle Jack had said.

The next day Sunny marched at the head of the procession, his red hair shining in the sunlight and the silk flag waving in the breeze.

It was the same flag that now lay folded away among his mother's dearest treasures.

As Sunny grew older he forgot all about wanting to be captain. It kept him busy being a good soldier. He had a regular soldier's job, taking care of mother, for ever since he was a little boy he had tried to fill Daddy's place. Daddy had been a soldier, too. He had gone with the others to Cuba, but he never came back. Sunny spent lots of time trying to make mother happy. And somehow he got so in the habit of making her happy that he made every one who knew him happy, too. That's why every one called him Sunny. They said that he was like a bit of sunshine on a gloomy day.

Perhaps you knew him—a great many children did. He always had time to play with them, to carry the babies on his shoulders and to make boats and whistles for the bigger boys. All the old ladies liked him and would listen in the morning and evening for his merry whistle as he went to and from his work. Some of them would sit by the window and watch for

his friendly smile and cheery voice that would always call, "Hello, Aunt Betsy," or "Grandma Smith," or "Aunty Brown," whoever it chanced to be.

Then came the great war. Sunny was among the first to go, because in all these years he had never forgotten that he was a soldier.

So his mother gathered up a few of his things—there weren't very many, a few shirts and some handkerchiefs, some pictures of her and of his little friends—and packed them in the brand-new suit case.

Perhaps you were there at the station the day he went away. Perhaps you heard the band play and saw the flags waving. Perhaps you saw him standing on the car steps, just as his mother did, the sun shining on his hair and the freckles showing on his white face, but the smile was still there—it would always be there.

The children missed him at their play. They missed the boats and the whistles that he made for them. The old ladies missed his cheery greeting. And as they sat knitting, knitting, knitting, all through the long months that stretched away into years, often the tears would drop upon the yarn, to be knit up into socks and sweaters that they hoped he would wear.

We all know what our boys did in France. Every one of them gave the best that he had to give. Some became famous and some remained unknown. There was no need of the glowing letters or medals to tell Sunny's mother that he had done his best. He had always given his best, and he always would give it without thought of reward.

Then came the day when our boys came marching home. You remember the day, when the whistles blew and the band played and all the nation lifted up its voice in praise and thanksgiving that the war was over. But some of our brave boys never came back. Sunny never came. "Among the missing," was all that they ever knew.

For him a gold star shines in the service flag. For him the great marble amphitheater stands in the peaceful spot on the banks of the Potomac. For him the sunlight searches as it dances upon the tomb of the Unknown Soldier where to-day the greatest of the land pay tribute.

But his mother as she stands there sees only the little red-haired boy in a torn blue coat with the brass buttons sewed on it in a very crooked row. She sees the tears upon the cheeks and again she hears the little sob, "They make me be just plain soldier."

And then, as if in answer to the little boy's cry, there comes a voice, whispering across the ages, a voice soft and tender, carrying with it comfort to the whole world: "Lo, the first shall be last and the last shall be first."—*Julia F. Mills.*

* * *

OUTDOOR GOOD MANNERS

The great mass of cultivated and common-sense Americans are probably as free as any people in the world from the kind of caste feeling that springs from birth or money. One test, however, they do apply to those who would share their friendsh p and have a place in their social life—the test of manners.

No one needs a manual of etiquette to teach him what ordinary good manners are. We learn almost automatically, by contact with one another and with the world. A gentleman does not carry away books or an umbrella from a house in which he is a guest, or leave banana skins and orange peel on the sideboard. A lady does not help herself to a handkerchief from her hostess's dressing table, or carry away pieces of bric-a-brac, or cut slips from the potted plants. Indoor manners are a matter of course to every one who makes any pretense to good breeding.

But outdoor manners are another story. There are campers who think nothing of littering nature's hearthstone with greasy papers, egg shells and melon rinds and her sideboard with empty bottles and discarded luncheon boxes. They plunder her gardens of the arbutus, the dogwood, the holly, the laurel and the black alder. Worst of all, too many of them through carelessness with matches and fires destroy her very domicile and leave the hospitable roof that sheltered them a blackened and smouldering ruin.

Three hostesses there are who entertain more guests than any others, and entertain them more gracefully, because they do it so simply and without display. They are the nation, the state and the community, all of which maintain parks for the health and recreation of their peop'e. With them should be classed, too, the owners of private woodlands, who hold them open to the public. To abuse that hospitality by leaving dirty camping places, unextinguished fires and a trail of broken and despoiled wayside gardens is to forfeit the society of the well-bred and choose the companionship of boors.

Against those who so choose a tide of public indignation is rising, and through such channels as the Conservation Division of the General Federation of Women's Clubs, the National Bureau of Education, the Boy Scouts and the Parent Teachers' Associations is preparing to exert its influence to create a code of manners that shall respect outdoor no less than indoor hospitality. —*Youth's Companion.*

* * *

THE MASTER ARTIST

O. R. Washburn

Gather a bushel of rubbish from the ground in a forest, sit down with a microscope of very moderate power, sort the material and you will find scores, perhaps hundreds, of different forms of life. In the leaves of trees or grasses of every acre of land mil ions of these individuals are created, live and die. A strip a mile wide, extending across the continent, contains unimaginable numbers. Why?

Perhaps one reason for their existence is that the Master of Life is an artist. Every one of these tiny creatures, viewed with a microscope, is beautiful. Some shine, as do the black gnats which plague the fishermen on New England ponds, with azure, gold, brown and blue. Some are white, with wings more delicate and beautiful than any lace. Some are ghost-like in structure, transparent and delicately veined.

What is more reasonable than the supposition that the joy of God is in part in the beauty He has manifested in the world?

Marlboro, N. H.

* * *

SPRING AMBITIONS

At this season of the year, just before spring fever becomes epidemic, the bleached urbanite swells with longing and puffs with determination:

1. To own a little place in the country, if it weren't so far from town.

2. To raise chickens and sell the eggs, if it weren't so much trouble to feed 'em.

3. To have a nice little garden to grow just enough stuff for ourselves, if it weren't that spading gives one a kink in the back.

4. To walk to the office every morning, and home again in the evening, if it weren't so far, and the sidewalks weren't so hard, and if it were not so clearly a public duty to patronize the street-cars.

And so the b. u. goes out and buys another golf club.—*Pittsburgh Sun.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

The Four Gospels

By B. H. Streeter. The Macmillan Company. $3.50.

As interesting in itself as it is important in its results, the critical study of the New Testament offers opportunity to bring into play widespread knowledge of manuscripts and texts, keen insight into literary problems, generous understanding of human nature, and thorough appreciation of an entire civilization. Innumerable problems, ranging from the seemingly trivial to the obviously important, invite the student's attention, leading him on from tentative conclusion to tentative conclusion. Each question makes tremendous demands upon his knowledge, requiring difficult linguistic achievements, calling for niceties of literary judgment, or exacting months or years of patient research. Even to touch the edge of this field is to feel its fascination and to realize how noteworthy it is for a man to approximate its mastery.

No man can hope to aggregate all the equipment necessary for complete mastery of the critical problems of the gospel, and Canon Streeter would be first to confess his failings. But he has succeeded in marshaling his battalions with great effectiveness, and it is this fact that makes his book the outstanding contribution of recent years in the field of New Testament criticism. Original and significant as some of his conclusions are, it is the book as a whole which is truly impressive. Always able to utilize all his background, always alert to examine each problem from a variety of points of view, he turns from critical to literary problems and from literary to psychological. His mind succeeds in grasping more than one subject at a time and his treatment is many-sided while it is unified.

To illustrate Canon Streeter's diverse talents, it is only necessary to speak of the contents of the book, beginning with the first part, that which deals with textual problems. To try to select out of the two thousand manuscripts in which part or all of the New Testament appears that manuscript which is nearest the original draft of the gospels is to grapple with a riddle for which no answer has been found and presumably no answer can be found. Yet the examination of manuscripts has had notable results in the past, and there has long been general agreement concerning the groups of manuscripts which are appreciably nearer the sources than the others. Even now, however, opportunity exists for further discovery, and at the present time not a few scholars are devoting themselves exclusively to the examination of codices and cursives hitherto disregarded.

Canon Streeter's statement of the textual problem is exact and discerning, but he does not content himself with rehearsing the work of others. He proposes hypotheses of his own contriving and defends them with impressive documentation. His favorite theory is that the various centers of Christianity during the first two or three centuries possessed texts, which have come down to us in altered form. In general the idea commends itself, but there is much to doubt in the other half of his process, the naming of that city to which each major manuscript belongs. His association of the so-called theta family, which Professor Lake has been examining, with Caesarea is at the same time the most novel and the least objectionable identification.

The examination of texts is most involved but none the less fruitful, drawing us ever closer to the gospels as they were first written. Many scholars devote their lives to this pursuit and feel themselves rewarded when they ascertain that this reading or that is the better. With such men Canon Streeter sympathizes, proposing to learn all that textual criticism has to offer, but he refuses to limit his investigations to a single field. He presses on to the problems of literary criticism, wherein the results are far less definite but far wider in their scope.

After stating the synoptic problem, he gives the conventional answer, to wit, that Matthew and Luke used Mark and another source, for convenience called *Quelle* (source) or *Q*, which we do not have. In its broad outlines he accepts this suggestion, but he seeks to probe deeper into the matter and reaches the conclusion that not two documents but four have been used. The grounds for this statement consist chiefly in an examination of Luke's use of Mark, from which Streeter concludes that not Mark but another document had been Luke's p incipal source. This other document he believes to have been a combination of a source peculiar to Luke, which he calls L, and another source, which consisted of teachings of Jesus briefly stated Matthew, he asserts, used this second source, which he calls Q, using the term common in the two-document hypothesis. Matthew also had a source of his own, called M by Streeter, which leaned decidedly toward Judaism and gave the gospel its Jewish touch. Thus he concludes that our gospel of Luke came into being through a combination of Mark and another document, Proto-Luke, which itself combined Q, a source used by both Matthew and Luke, and L, a source peculiarly Lucan. Matthew, on the other hand, used three documents, Mark, Q, and M.

The four-document hypo hesis, which in its present form is Streeter's own contribution, has in its favor the fact that on the whole it accords with the data of the problem more fully than any other hypothesis. On the other hand, it postulates three lost sources instead of one, and it depends on a somewhat questionable analysis of Luke's treatment of Mark. Scholars will find the suggestion interesting if not entirely acceptable, and they will discover that its fortifications are strong even if not invulnerable. Streeter effectively disposes of the idea that Luke used Matthew by showing how the agreements of Matthew and Luke against Mark might have arisen, either by coincidence in the improvement of Mark's bad Greek or by changes in the manuscripts due to assimilation of one gospel to the other. Both of these points he illustrates at length.

Throughout the section on the synoptic problem, Streeter refers back to the section on the texts, and he also displays his insight into the psychology of authorship, but that insight comes into particular prominence when he discusses the writing of the Fourth Gospel. The chapter in which Streeter meditates on the character of the author as the contents reveal it is distinctly better founded and more interesting than the chapter in which he tries to discover what the name of the author was. Admitting that the disciple John did not write the book, it is of little value to raise unsupportable hypotheses about John the Elder. It is of great value, however, to penetrate the soul of the fine old mystic who gave the life of Jesus a new and beautiful interpretation.

If Streeter has one besetting sin it is a too great regard for the tradition of the Church. In dealing with purely textual problems, such as the relation of Codex Sinaiticus to Codex Vaticanus, or with essentially literary problems, as, for example, the relations of the Fourth Gospel to the synoptics, he proceeds with precision and certainty. Questions of authorship, however, leave him with a desire to straddle, to stand on the two stools of honest investigation and Church tradition. Thus, he believes that the first gospel, while not written by the disciple Matthew, was based on a source, Q, which was of Matthean authorship, and asserts that the tradition concerning the Fourth Gospel arose from a confusion of John the Elder with the son of Zebedee. In point of fact a frank agnosticism is the only scientific attitude one can assume in this matter. The traditions of authorship are all surrounded with obscurity, are late in their genesis, and are quite possibly the result of just that examination of contents which to-day gives support to the defenders of the tradition. Canon Streeter, rather loath to leave things

uncertain and distinctly unwilling to surrender the tradition in its entirety, makes statements which a thorough-going scepticism would avoid.

The closing paragraph gives a reviewer his last chance to correct possible misapprehensions. Canon Streeter's book, it must be said at once, is chiefly for scholars, but anybody who is willing to stay with it will find it intelligible and most interesting. It is not infallible, but is so generally right in its broad outlines that in so brief a review as this we have been able to point out only its major virtues, which are many, and its major vices, which are few. Its minor vices, illegitimate assumptions, illogical deductions, literary misinterpretations, and the like, are numerous, and one could seize upon many of them if there were space, but they are relatively unimportant and they do not appreciably diminish the merits of the volume. Of undigested theories there are not a few, but we rejoice that the author published them instead of meditating over them for the next twenty years, as scholars have been known to do. He has exposed them to the criticism of his contemporaries, which they will undoubtedly receive, and he himself will profit by that criticism. Streeter is well aware that, just as some of his proposals are unshakable, others are little better than guesses, and he is unusually sensitive to the varying degrees of merit which his propositions possess. Indeed, the author's power of evaluating his own work is one of the chief items in the long list of qualities by virtue of which he has been able to write this excellent book.

* *

The Making of the English New Testament

By Edgar J. Goodspeed. The University of Chicago Press. $1.50.

Professor Goodspeed has utilized the four hundredth anniversary of the publication of Tyndale's translation of the New Testament as an opportunity for the defense of translations into modern speech. Most of the facts which he has collected in this thin and altogether inadequate book he chooses because of their bearing on this particular question. He is careful to assert that Tyndale's translation was in idiomatic English and was published for the benefit of the common people. His admiration of Tyndale is unbounded, and he asserts, not without justice in view of Tyndale's influence, that "William Tyndale wrote nine-tenths of the King James New Testament." The other tenth he believes to be pretty poor stuff. As he sees it, the development from Tyndale to the King James translators is chiefly degeneration, due to the introduction of stilted Latin phrases.

Having pointed out the many faults of the King James translation, Goodspeed shows how these flaws were remedied in some degree but persisted on the whole. In particular he deplores the fact that the King James translation does not represent a thorough rewriting in the current vernacular. Later private revisions he thinks lacking in thoroughness. The English and American revised versions, he states, came into being because of the discovery of Greek texts which were unknown when the authorized translation was made, and in so far as they include changes due to better texts he approves them, but he laments that the King James version influenced the diction. Always he pleads for translation into the speech of every-day life.

His strongest argument he bases on the recent discovery in Egypt of Greek papyri, documents physically contemporaneous with the century in which the gospels were written. These documents are mostly business records, personal letters, commercial communications, and the like, and they reveal the ordinary language of the period. This language is precisely the language of the New Testament, a discovery from which "the inference is irresistible. If the New Testament was written in colloquial style, it must be translated into a colloquial style." Thus he defends the translations made by himself, by Moulton, by Moffatt, and by others.

In all this there is much truth. We are by no means worshipers at the shrine of the King James version. The revised versions of 1885 and 1901 help the student because of their utilization of textual criticism. The modern speech translations also have value, largely because they break away from phrases which have become almost meaningless through constant repetition. Nevertheless we support the thesis that the King James translation is by all odds the best for use in church and is one of the best for general reading. This is true in part because of the merits of that version and in part because of the flaws of the revised versions. The translators of the King James Bible lived in an age when English prose was at its height, when it combined simple directness with flowing cadence. Moreover, the rhythm of the King James translation has woven itself into English literature, as Lincoln's Gettysburg address bears witness. The modern speech translations, on the other hand, have no merits of form, for they are written for the most part in a style that would fill a newspaper reporter with shame, and in their straining after modernity they frequently distort the meaning far more than it is distorted by the haunting beauties of the King James translation. For these reasons, and for others, we find Mr. Goodspeed's book unconvincing as argument, while as a history of the development of the English New Testament we find it in no wise superior to the histories already in existence.

In Pulpit and Parish

By Nathaniel J. Burton. The Macmillan Company. $1.75.

That some two score of the leading preachers of the country should endorse the republication of Dr. Burton's lectures more than forty years after they were first delivered seems astounding in view of the ephemeral nature of most books on the subject of the minister's task and in view of the notable changes which fifty years have brought in the conception of the minister's duties. To read the lectures, however, is to applaud the wisdom of the endorsers. Dr. Jefferson writes of them, "They were juicy when they were delivered, and at the end of forty years they are juicy still." We can not answer for the accuracy of the first part of that sentence, but with the second part we are in entire agreement.

As the title suggests, the lectures concern preaching and parish work. Dr. Burton talks with informality and pleasant humor about style and subject matter, mingling concrete suggestions with general observations and lofty exhortations. He draws on his own experience for anecdotes of the minister's life, never ignoring the unpleasant side but never over-emphasizing it. "I shall lecture today," he begins one chapter, "on what I call parish inconveniences, using a mild term in order not to frighten you too much." Beginning another chapter he declares, "My brethren, it is one of the best blessings to be a Christian minister." Highheartedness, to use his own phrase, and good humor distinguish the book. Famous as the Yale lectures are and notable as the lecturers have been, we doubt if there is a book in the series better than this, and we surmise that there have been few lecturers better fitted for the task than Dr. Burton.

* *

The Foreign Student in America

By members of a commission of the Committee on Friendly Relations among Foreign Students. The Association Press. $1.75.

The reviewer of such a book as this, chiefly a compilation of facts and their interpretation, must feel that the best thing he can do is to make people aware that the book exists. There must be readers of the *Leader* who are interested in the problem of the foreign student in America. For their benefit we summarize very briefly the book's contents.

The plan of the book is first to present the backgrounds from which students come to this country, then to describe conditions under which students live in this country, and finally to offer suggestions for improving the situation. Mr. Henry King's outline history of student migrations, with which the book begins, covers a wide range of material pertaining

(*Continued on page* 29)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

MISSIONARY HYMNALS FOR JAPAN

Recently, Mrs. Cary expressed a dessire to have Missionary Hymnals to use in their meetings which are held in the Mission Home. The Ohio W. U. M. A. are responding by sending three dozen hymnals to Mrs. Cary.

* *

WILL GIVE A BIBLE

Any church, Sunday school or Mission Circle wishing a large Bible may secure one by writing to Edith E. Edge, 588 Haverhill St., Lawrence, Mass., who will be glad to send it to them with charges paid.

* *

SUMMER INSTITUTES

Education along missionary lines is now generally considered an essential and regular part of church routine. Each year more and more churches plan to send some member of its women, its church school and its young people to an institute, in order that they may receive the inspiration and information to come back and impart what they receive to the local school.

This is no longer an experiment, it is a part of the church curriculum. The church that fails to accept this new movement is losing the chance to keep abreast with others in its own denomination and with those of other denominations. Summer Institutes are opportunities to fit yourself for more efficient service to your church and to help your church fill its place in the community.

Which of these places and dates will be most convenient for you?

Interdenominational (da es were given in the March issue)—Chambersburg, Northfield, Chautauqua (we hope to have a house as Universalist headquarters) and Ocean Park

Denominational—Camp Hill, Ala., June 19-28. New Days in Latin America, presented by Mrs. Rowlett. Makers of South America, Mrs. Rowlett. Methods, by Mrs. Allen. Home book or one for Juniors, Mrs. Allen.

Lombard, Galesburg, Ill., July 12-17. New Days in Latin America, presented by Rev. Almira L. Cheney. Seeing Japan with Miss M. Agnes Hathaway. Methods, Mrs. Allen. Miss Hathaway will be ready to present the study book for Young Women. Home book, Miss Cheney or Mrs. Allen.

Expense, room and board $12 a week, payable in advance. Write Rev. Joseph M. Tilden, D. D., Galesburg, Ill., for accommodations.

Ferry Beach, Me., Aug. 16-22. Aug. 16 (Sunday morning), Consecration Service for Miss Georgene E. Bowen. South America, presented by Mrs. Folsom. Junior Books, Miss Alice Enbom. Slavs in America, Miss Beulah Cone. Suggestions for programs by Mrs. Folsom and Miss Enbom. In the evenings will be recreational programs and stereopticon lectures. One day, probably Wednesday, Aug. 20, will be devoted to the Universalist work in Japan. Rev. Roger F. Etz and others will assist in making this day one of the most informative and attractive of all the week. Miss M. Agnes Hathaway, our returned missionary, will attend at least part of the Institute.

Murray Grove, N. J., Aug. 24-30. South America, presented by Mrs. Folsom. Slavs in America, Miss Ellis. Methods and Programs, Miss Ellis and Mrs. Folsom. Here, too, we are planning a day devoted to the study of Japan, Past, Present and Future, with Rev. Roger F. Etz as leader.

* *

One of the most interesting letters we have received from Japan has recently come from Mrs. Rowe. When you read it—and you will surely want to—you will feel that you have actually spent an afternoon in Dojin House with a group of Japanese boys. This letter has been mimeographed and is for sale at W. N. M. A. headquarters—price 3 cents.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

* *
* **Decide for the Institutes.** It *
* is fully time to make a positive *
* decision to attend one of the in- *
* stitutes during the coming summer. *
* It is time to apply for entertainment *
* if Camp Hill or Barre is selected. *
* Addresses, Rev. George A. Gay, *
* Camp H ll, Alabama, and Rev. *
* George F. Fortier, Morrisville, Ver- *
* mont. *
* *
* *

THAT ESSAY CONTEST

It is highly important that the young people of our Church shall know about the Five Year Program of the General Convention. One of our most enlightened and generous laymen is impressed with this fact and he, therefore, has devised and is financing the prize essay contest which has been announced in the *Leader* and advertised on posters sent to every pastor and superintendent.

There will be twenty-three prizes, including one of $25, besides honorable mention for other contestants. Now all that is necessary for a successful contest is—the contestants. The subject is all right, the prizes are all right, the judges are all right. There ought to be hundreds of superfine essays from our superfine young people.

Encouragement will be necessary from ministers, church school officers and teachers. Let every one do his share and thus show appreciation for the very worthy effort that this helpful layman is putting forth.

* *

RELIGIOUS DRAMA

It would be fine if there could be a large number of Universalists at the Summer School of Religious Drama to be held in Auburn, New York, July 6 to 24. This enterprise is under the auspices of the Committee on Educational and Religious Drama of the Federal Council of Churches in affiliation with the Summer School of Religious Education of Auburn Theological Seminary. The faculty, which includes our good friend, Miss Helen L. Willcox, is competent to lead in this important work. The expense is small. Write to us for particulars.

* *

DAILY VACATION SCHOOLS

The name is likely to be changed. "Daily Vacation Bible Schools" gives a very inaccurate conception of what these broad-guage institutions really are. Probably they will be called "Daily Vacation Church Schools," which will be consistent with the many phases of instruction.

There were ten thousand of these schools last year. There were a million pupils. Evidently some people think that this is an important matter. Do Universalists? How many of the ten thousand schools were in our churches?

Here is one fact worth noting. The Daily Vacation School more than doubles the number of hours during a year that the scholar is in the care of the church. Here is another fact. The Daily Vacation School adds more hours than does any suggested plan of week-day religious instruction during the school year.

Let no one suppose that these schools are solely or even chiefly for the children of the slum districts. That idea is outgrown. They are suited for all children of all sections.

The General Sunday School Association has good literature for free distribution.

* *

ARLINGTONIAN ATTENDANCE

The Universalist Sunday school at Arlington, Mass., now having a registration of a hundred and thirty-five, had on Easter Sunday an attendance of a hundred and thirty-one. This is one of many indications of the efficiency of this excellent school.

Among Our Churches

Church News and Interests

PERSONALS

At the annual dinner of the National Institute of Social Sciences in New York City, May 14, Owen D. Young was given the gold medal of the Institute "in recognition of his distinguished services to humanity."

Two ministers in the Universalist fellowship are working with the Near East Relief in the Pacific Southwest—Rev. Charles H. Emmons as state director and Rev. George A. Miller as field director.

Granville Hicks, editor of *Onward*, has been appointed instructor in English Bible at Smith College.

Mrs. Charles Henry Eaton, widow of the beloved Dr. Charles H. Eaton of New York, is living at 369 California Terrace, Pasadena, Cal.

Rev. Bernard C. Ruggles of Oakland, Cal., assisted by Mrs. Ruggles and by Benarbe Solis, a celebrated Filipino violinist, has been giving a series of lectures on "The New Psychology," in Pasadena.

Mrs. Theresa Homet Patterson, of Pasadena, Cal., is contributing a monthly nature article to the magazine *California Southland*. In the March issue appeared "Some How Do You Dos and Good-Bys," a charming account of the migrating birds.

The death of Frank E. Prescott of Peabody, Kansas, one of the most loyal Universalists of that state, called Rev. Hervey H. Hoyt from his home and church in Waltham, Mass., to the West for the funeral service on Friday afternoon, May 15. Mr. Prescott was the husband of Mr. Hoyt's twin sister.

OUR HEADQUARTERS STAFF

The Sunday preaching engagements of Dr. L. W. Coons, Superintendent of Massachusetts, are as follows for the first four Sundays of May: May 3, Taunton; May 10, Charlton; May 17, Waltham; May 24, East Boston.

Illinois

Joliet.—Rev. W. H. Macpherson, pastor. Sunday, May 3, for the first time in the history of Joliet, a very general exchange of pastors took place among the Protestant churches of the city. No minister spoke in a church of his own denomination. St. John's listened to Dr. Hastings of the Central Presbyterian Church, while Mr. Macpherson spoke in the Ottawa Street Methodist Episcopal Church. Several ministers reported they felt sure that if they were not tied down to their present churches they would receive calls to the churches in which they spoke—and they might feel tempted to accept. The uniform subject for discussion was "Religious Education," outlining a possible program of week-day and vacation Bible school work, also giving publicity to a community institute to be held every Tuesday during May. The response of pastors and people to the exchange program promises well for the success of the larger work which is being contemplated. St. John's is planning a combination Bible and play school at the church camp on the Lily Cache.

Indiana

Indianapolis.—Rev. Edwin Cunningham preached his farewell sermon on the last Sunday in April. His subject was "Belief in God." The two young girls teaching our primary department united with the church on that day. Three babies were christened on Easter Sunday, including little Edwin Gay Cunningham. On May 3 and 10 Dr. F. Osten-Sacken of Osage, Iowa, filled our pulpit. He also delivered a lecture on Thursday evening, May 7.

Maine

Bath.—Rev. George Wilson Scudder, pastor. The Murray Club and the Ladies' Aid Society had their annual sale the week before Holy Week. The sale was well patronized and proved a social and financial success. Easter was the great day of the church year. The Y. P. C. U. had a sunrise service in the early morning. The church was filled for the Easter morning service. There was special music by the chorus choir, and, in addition to the sermon, the services of baptism, confirmation and communion. Eight members were taken into the church. The Easter offering was $500. The church and parish have united into one organization, under the name of the First Universalist Church, thus increasing the working efficiency of the organization, and providing for quarterly business meetings with reports from all officers and committees. The Murray Club of young women completed their season of work with a banquet and the election of officers for the ensuing year. We have had a very successful series of Sunday night picture services with illustrated lectures by the pastor. An encouraging feature of the season's work has been mobilizing the young people of the parish for service. The Sunday school has increased 100 per cent. A Y. P. C. U. of over forty members has been organized and is doing good work. Our church basketball team won the championship cup in the inter-church basketball league of the city, which was awarded them at a banquet closing the season.

Massachusetts

North Adams.—On Mothers' Day the Comrades brought by automobile a number of shut-ins to the morning service of the church. They will continue the local mission for the rest of the open summer months.

Michigan

Lansing.—Rev. G. H. Ashworth, pastor. This church is in the midst of another program of improvements upon the property. The whole downstairs has been adorned by new hard wood floors, leaded glass windows restored to the south side, the whole interior redecorated with paint, and many new furnishings provided, through the love and generosity of loyal individuals—the gifts including a class table, six chairs, a davenport, two floor lamps, a book case, and a hundred hymn books. Extensive repairs are being made upon the roof, and this summer the auditorium will be redecorated with paint and supplied with electric lights. The total cost of the improvements will reach $5,000. The first "Family Night" held recently in the newly made ladies' parlors was a marked success. Dr. E. W. Bishop of the Lansing Congregational church was the speaker. He reported the National Laymen's League banquet in New York, at which Arthur Nash was the outstanding figure. Easter was a great day—a large audience, unusual music, about $300 as an offering, and eleven new members—all too without any active work by the pastor, who had been troubled for weeks with a rapid heart and was forced to bed April 19, where he has been for three weeks. April 26 the services were conducted by the Mission Circle; May 3 by Rev. Louis Delmarter of the Methodist church; May 10 by Rev. Mr. Sleigh, Presbyterian; May 17, by Rev. Mr. Cochran, Congregationalist.

Pennsylvania

Reading.—Rev. L. Griswold Williams, pastor. Notable features of the Lenten season here were the annual rendition of Sir Richard Burton's philosophical poem, "The Kasidah," presented as a synthesis with music and mood-lighting; the minister's illustrated story of his visit to the Oberammergau Passion Play in 1922; a Good Friday observance of the communion, with the reception of fifteen new members; and the annual presentation at Easter of the morality play of "Everyman." Ibsen's "Ghosts" was presented in the chancel during Lent, with professional finish but untheatrical spirit. For all of the evening services the new mood-lighting system installed last fall, inspired by that at Saint Mark's in New York, has been an aid in creating a devotional and inspirational atmosphere, as well as in emphasizing the emotional values of the dramatic presentations. The system, which was designed by Mr. Williams, permits of three colors of illumination for the auditorium, and scores of varied effects upon the chancel, all with

a central control. A recent pledge day resulted in more than double the increase in regular subscriptions gained last year. Despite several thousand dollars expended the past year in remodeling, the financial outlook is optimistic.

Rhode Island

Providence, Mediator.—Rev. Fred C. Leining, pastor. Twenty-four persons were received into church membership at the Holy Thursday service. Easter Sunday brought a congregation that filled every pew and chairs that were placed in every available space. The new church has brought congregations twice as large as in the old edifice and the percentage of men has tripled. Growth was reported in every department at the annual parish meeting on April 12. The church school now has a membership of 200. The Men's Club show, "Make It Snappy," was the attraction on April 23 and 24, with a profit of $215. The club has a membership of 147 and is in every sense a working organization. Mrs. Samuel G. Ayres recently gave her Japan lecture to a large audience. She gave a most interesting story of the people of Japan and aroused high enthusiasm in her audience for the work being done by our missionaries. Mrs. W. A. Black completed five years of efficient work as president of the Mission Circle. The new president is Mrs. R. R. Bradley. At the present writing, the number of new subscribers to the parish budget is ninety-three.

* *

KELLERMAN'S PAMPHLET NO. TWO

"Salvation of Mankind" is the title of Rev. R. S. Kellerman's second number of "Universalist Educational Parallel Columns." It is uniform in size, shape and arrangement with "Doctrines of the Churches." It is a pamphlet for free distribution. The author invites all ministers and all other readers of this paragraph to send for free copies, as many as you wish, to distribute, and to place upon your literature tables for those who desire them. Send all inquiries and orders to Rev. R. S. Kellerman, Hop Bottom, Pa.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,542
Indianapolis, Ind.	2
Lansing, Mich.	11
Reading, Pa.	15
Bath, Maine	8
Adams, Mass.	5
Cincinnati, Ohio	3
Cleveland, Ohio	12
Hamilton, Ohio	8
Springboro, Ohio	3
Total	1,609

* *

CHRISTENINGS

Previously reported, 103. North Hatley, P. Q., 2. Indianapolis, Ind., 3. North Adams, 1. Total, 109.

* *

OHIO LAYMEN'S MEETING

On Monday, April 6, there was held in the Chittenden Hotel at Columbus, a meeting of Ohio laymen, to consider and, if possible, formulate plans for carrying into effect the Five-Year Program in Ohio.

Dr. John Smith Lowe was there, as were Judge Robert W. Hill, Executive Chairman, and William D. Kerr, Western chairman of the National Laymen's Committee. A representative from each church had been invited to attend, and although not all were able to come, fourteen representative laymen sat down to the dinner meeting at 12 o'clock.

The aims and objects of the program were presented by the three visitors. A general discussion followed.

A resolution was introduced pledging the active support of those present to the chairmen in the work of the Five-Year Program. It was unanimously adopted.

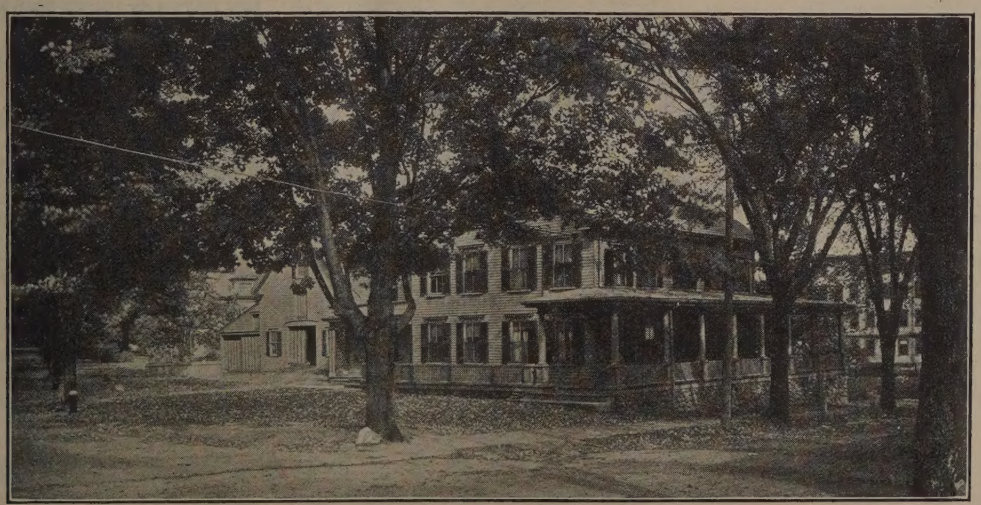
By unanimous consent, those present formed themselves into "The Ohio Laymen's Committee" and elected Prof. H. E. Simmons, of Akron, chairman, and James E. Hudson, of Blanchester, secretary.

* *

BOOK REVIEWS

(Continued from page 26)

to migrations of the past as well as to the present migration to America. The nine con ributors to the section on the political and religious background of students coming to America seem well informed. The chapter which records the effect of American education, so far as it can be estimated from the later careers of the students, is optimistic in tone. The chapters on the foreign student in America, dealing with his attitude toward the country, the college, and the church, reveal many interesting facts, most of which were obtained from questionnaires, personal interviews, and careful surveys. In general we feel that the facts presented



DOOLITTLE HOME 1915 - 1925

Tenth Anniversary of Doolittle Universalist Home for Aged Persons at Foxborough, Mass., Tuesday, June 2, 1925, 10.45 a. m. to 4.30 p. m. Inspiring addresses, fine music, a great host of visitors. It will be an event never to be forgotten by those who are fortunate enough to attend.

Don't miss this great Universalist picnic. If you can not come kindly send your donations to the clerk, Miss Helen W. Rice, Foxborough, Mass.

It is planned to have a group of comfortable motor buses at Forest Hills Station, on the morning of June 2, to furnish transportation to those who can not come by private automobile. Mark the date.

are reliable and might be made useful; we are less favorably impressed by the conclusions the editors draw from the facts.

Notices

IOWA FELLOWSHIP COMMITTEE

Rev. George Wood has been transferred to North Carolina.

O. G. Colegrove, Secretary.

* *

PENNSYLVANIA STATE CONVENTION

The ninety-fourth annual session of the Pennsylvania State Convention will be held in the Raymond Memorial Church, Scranton, June 23, 24, 25. The delegates will convene for the opening session at 10 a. m. June 23. At this session the Convention officers will make their reports, the new officers for the year will be elected, and any other business transacted that may legally come before this meeting.

H. E. Benton, Secretary.

Invitation

The Raymond Memorial Church extends a cordial invitation to all delegates to enjoy its hospitality during this Annual Get-together. Lodging and breakfast will be furnished by the church to all who so desire. Hotels and restaurants are within easy reach of the church. It will facilitate the work of our committee if requests of visiting delegates are sent in advance. They may be addressed to the undersigned, and he will turn them over to the Committee.

A hearty welcome awaits all comers.

William H. McGlauflin, Pastor.
823 *Sunset St., Scranton, Pa.*

* *

MINISTERS' DAY AT SYRACUSE

In connection with the General Convention at Syracuse Ministers' Day will be observed Tuesday, Oct. 20.

The program for this day is to be arranged by the following committee: Rev. F. W. Perkins, D. D., Lynn, Mass., chairman; Rev. L. W. Coons, D. D., Boston, Mass.; Rev. Hal T. Kearns, Baltimore, Md.; Rev. W. H. Macpherson, Joliet, Ill.; Rev. W. W. Rose, Rochester, N. Y.

Any one desiring to present suggestions to this committee should send them to the chairman, Dr. Perkins, 15 Wolcott Road, Lynn, Mass.

* *

FERRY BEACH NEWS

Copies of the "Ferry Beacher," the annual bulletin and prospectus of the Ferry Beach Park Association, have been sent to all life members and annual members for 1925.

The "Ferry Beacher" details plans for the coming season, from July 31 to Sept. 1.

Friends of Ferry Beach desiring copies of the bulletin are requested to write the secretary of the Ferry Beach Park Association, Rev. Elmer D. Colcord, 43 Berkeley Street, Springfield, Mass.

Payment of one dollar annual dues should accompany each request for reservations. Assignment of rooms will be made on June 1 in order of receipt of application. Members holding first choices in the Underwood are requested to advise the secretary at once of the time of intended occupancy if any.

Plans already formulated indicate one of the biggest and best seasons ever enjoyed at our summer conference ground.

Elmer D. Colcord, Secretary.

* *

CHESHIRE ASSOCIATION

The ninety-first annual session of the Cheshire Association of Universalist Churches will be held at Hinsdale, N. H., Thursday, June 11, Rev. M. L. Cutler of East Jaffrey presiding.

Organization of the Association at 10.15 a. m. will be followed by a Conference on Methods, led by Rev. Edgar R. Walker of Winchester, topic, "The Social Life of the Church." Rev. George F. Fortier, Superintendent of Churches for the New Hampshire and Vermont Conventions, will speak, being invited to make such reports and suggested as to financial matters and the Five Year Plan as he thinks best. The ladies of the Hinsdale church will serve luncheon in the afternoon and there will be a short devotional service, a brief conference on methods of Sunday school work and an address by Rev. Edwin P. Wood, pastor of the Brattleboro, Vermont, and Hinsdale churches. The final business meeting and election of officers will follow and Miss Doris A. Swett, student pastor of the church at West Chesterfield, will deliver the occasional sermon. The meeting will close with the communion service.

* *

IOWA UNIVERSALIST CONVENTION

The annual meeting of the Iowa Universalist Convention will be held in Mitchellville, Wednesday and Thursday, June 17 and 18. Friends of the faith will be welcomed for all sessions. Dr. Lowe, General Superintendent, and Dr. Tilden, president of Lombard, will be speakers.

O. G. Colegrove, Secretary.

* *

MEMORIAL SERVICE

The annual Memorial Service, in memory of Universalist ministers, will be held at Mt. Auburn Cemetery, Cambridge, Sunday, May 31, at 3.30 p. m.

From Harvard Square take any Watertown, Waverly or Hood's Loop car, and get off at the cemetery gate. The service will be held at the Sphinx.

George H. Thorburn, Jr.,
Devotional Superintendent State Y. P. C. U.

* *

DOOLITTLE HOME

The Doolittle Universalist Home for Aged Persons, Inc., at Foxborough, Mass., will hold its tenth annual Donation Day at the Home, on June 2, 1925.

Please save the date and watch for further announcements.

Helen W. Rice, Clerk.

* *

SOUTHERN UNIVERSALIST INSTITUTE

Camp Hill, Ala., June 19 to 28

Many Southern Universalists, especially from Georgia and Alabama, are expected to visit Camp Hill on Sunday, June 21 (the first Sunday of the Institute). The services of worship will be held in the Universalist church, and the Rev. F. B. Bishop, D. D., Southern Superintendent, will be the preacher. The Universalist people of Camp Hill will serve dinner "on the grounds," free to all, and a cordial invitation is extended to our Universalist people within a few hours auto ride to spend the day with us.

Camp Hill Universalist Church.

* *

SABBATH SCHOOL UNION

Annual Meeting

The annual meeting of the Universalist Sabbath School Union will be held on Wednesday, May 27, at the West Somerville Universalist Church.

Supper will be served at 6 p. m. sharp.

Annual business meeting will follow the supper. Annual reports, election of officers and the proposed change of By-Laws will be voted on.

The speaker for the evening will be Rev. Erwin L. Shaver, New England Secretary of the Congregational Society.

To reach the church, take a Clarendon Hill, Highland Avenue, car from Lechmere Square; allow three-quarters of an hour; or take a train from North Station to West Somerville at 5.23 p. m. (Daylight Time).

* *

WANTED

The editor of the *Leader* wishes to purchase a copy of "Phases of Religion," by W. S. Crowe. Please advise and state price.

Obituary

Miss Fannie Amine West

Miss Fannie Amine West, seventy-eight years old, died at her home in Reading, Pa., May 6. She was born in Bradford, Vermont, July 10, 1846, the youngest child of Erastus Clark and Harriet Waterman West. When a child the family moved to Barre, Vt., where she attended the Barre Academy, later the high school of Montpelier, and was graduated from Goddard Seminary, under L. L. Burrington, class of 1872. She studied music under J. C. D. Parker of Boston, and singing at the New England Conservatory of Music, taught piano, played the organ in the church at Barre and sang in the choir. She also studied art.

After the death of her parents she went to live with her sister, Louise, wife of George Watson, in Reading. She had taught drawing and painging at Goddard Seminary for four years, and after going to Reading she continued to teach music and painting.

She was a devout Universalist all her life, joining the Barre church Jan. 1, 1864, when Rev. Franklin S. Bliss was pastor. During her life in Reading she was a faithful and devoted attendant at the Church of Our Father.

She was the last of her family, the nearest surviving relatives being cousins, Miss Katherine E. West of Barre, Vt., and Mrs. Myra Jenkins of Attleboro, Mass.

Services were held at Reading, conducted by her pastor, Rev. L. G. Williams, and burial was at Barre, Vt.

Miss Charlotte Heckman

Miss Charlotte Heckman, of Reading, Pa., a life long member of the Universalist church, died at the Homeopathic Hospital the last day of February. Through her many summers at Murray Grove, Miss Heckman is known throughout the denomination.

She went to Reading from West Philadelphia at the age of seven years to the home of a grandmother, Mrs. Charlotte Heckman. Her connection with the Universalist church beginning as early as 1850, she was a constant worshiper for many years.

At the age of seventeen, in 1860, Miss Heckman began her career as teacher in the local public schools. From the grade schools she was appointed a member of the high school faculty in 1869. Later she was transferred to the High School for Girls, where she taught history until March, 1917. Her actual length of service was fifty-seven years and nine months.

Devoted to Murray Grove, she spent the entire season as a guest for many years. Those who knew her remember her participation in the Birthday Parties, when she read or repeated from Shakespeare, Byron and other favorites.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $7.00 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers,
FRANK A. DEWICK, *President.*

JOSEPH B. HORTON, *Clerk.*

Does Your Boy Own a Bible?

If not, why not give him one now?

Send for Catalog or call at the

Massachusetts Bible Society

41 Bromfield St., Boston

CHURCH SUPPLIES
Responsible Houses
and
Reliable Goods

MEMORIAL WINDOWS
ALFRED M. BELL COMPANY
79 Sudbury Street, Boston, Mass.

LEADED GLASS MEMORIAL WINDOWS
Church Pews and Furniture
THE GEORGE W. WISE COMPANY
289-291 Congress St., Boston, Mass.

Reports, Year Books, Programs
And all Printing worth Doing Well
WALLACE SPOONER
81-89 Bristol St., Boston, Mass.

Burdett College
18 Boylston St., Boston
A Modern School of Commerce
Courses: Business, Accountancy, Shorthand, Combined, Secretarial, Normal, Business Administration.
Founded 1889 Send for Catalog

TWO GOOD BOOKS FOR CHILDREN

Santa Claus' Baby and other Christmas stories. By John Coleman Adams. Reprinted from the *New York World*. 50 cents.

The Adventures of Six Little Pussycats, By Mary Shaw Attwood. A fascinating story teaching kindness to animals. Beautiful illustrations. 50 cents.

Universalist Publishing House
176 Newbury St., Boston

The S. O. S. Call of Youth

A helpful book for parents and teachers who are trying to understand and meet the needs of modern youth.

Answers These Questions

What is the most wonderful thing in the world?
What is the most dangerous thing in the world?
How make the child safe for the world?
How make the world safe for the child?
How make this world the Kingdom of God?

Price 1.00 postpaid

UNIVERSALIST PUBLISHING HOUSE
176 Newbury St., Boston, Mass.

Educational

Lombard College
GALESBURG, ILL.

The only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL. D., *President.*

Ryder Divinity School
of
Lombard College

Affiliated with University of Chicago, offers exceptional advantages for theological training, with laboratory practise.

Write, Ryder House (Universalist Dormitory)
1365 E. 60th St., Chicago, Ill.

The St. Lawrence University
Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE
Courses leading to the Degrees of B. A. and B. D.
Edwin Lee Hulett, M. A., Dean

THEOLOGICAL SCHOOL
Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean

BROOKLYN LAW SCHOOL
Courses leading to the Degree of LL. D.
Dr. Wm. Payson Richardson, Dean

SCHOOL OF AGRICULTURE
Granting Certificates of Graduation
Roland Hale Verbeck, B. S , Director

CHURCH MEMBERSHIP CERTIFICATES

No. 1

Neatly printed in purple ink on best wedding stock; folds in envelope to match. Price 60 cents per dozen.

No. 2

Booklet form. Contains the Winchester Profession, Articles of Faith and the Covenant as recommended by the General Convention. In envelope. Price 15 cents per copy.

Universalist Publishing House
176 Newbury St., Boston

Tufts College
JOHN A. COUSENS, LL. D.
President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or
The Registrar, Tufts College, Mass.
P. O. Address for the Medical and Dental Schools
416 Huntington Ave., Boston, Mass.

Dean Academy
FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for home-like living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium with competent instruction provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,

ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

Goddard Seminary
Barre, Vermont

An excellent co-educational boarding school delightfully situated in one of the best communities in the state.

Modern and adequate equipment.

A traditionally strong school spirit.

Carefully selected corps of capable teachers.

Thorough courses preparing for college.

Instruction in Elocution, Piano, Voice, Business and Languages by specialists.

Buildings in attractive conditions. Visitors welcome.

Write for catalogue to

JARVIS T. BEAL, A B., Principal.

Jan26 Ray Charles Wendte The Unit Scholar the Ministry

Crackling

A well-known writer who, ably assisted by his accomplished wife, had given the world many books, was entertaining his children and children's children at the family homestead. The daughters had been graduated at the women's colleges of our day and were comparing the advantages offered by each. Little Robbie suddenly looked up at his grandmother, seated at the head of the table, and asked, "Grandmother, where did you go to college?"

"I did not go to college, dear. Girls did not have any colleges when grandma was a girl," she answered.

Robbie reflected an instant, then answered, to the delight of the college-bred daughters, "Hmm! And you know more than any of 'em."—*Zion's Herald.*

* *

If you want our notion of eternal torment, it is a continuous round of pleasures, forced upon you by an over-anxious host, —just what you don't want to do at the particular time when you most of all don't want to do it, but which, out of politeness, you are afraid not to do.—*The Churchman.*

* *

Maid: "The new neighbors would like to cut their grass, mum, an' they want to know if you will lend them our lawnmower."

Mistress (highly shocked): "Cut their lawn on the Sabbath? Certainly not. Tell them that we haven't one."—*London Opinion.*

* *

"Jim, that necktie you are wearing is the worst I ever saw."

"Say, dine with us to-night, will you, old man?"

"Sure! But what's the connection?"

"I want you to repeat that remark before my wife."—*Boston Transcript.*

* *

"I suppose you are going to raise potatoes in your garden?"

"I was, but when I read the directions for planting, I found it would be impossible. They should be planted in the hills, my yard is perfectly level."—*Selected.*

* *

"I wouldn't touch him with a ten-foot pole."

"Why not? What's the matter with him?"

"Oh, nothing; only it would look so silly."—*Life.*

* *

Dignified Visitor (at Sunday school): "Who was least pleased at the return of the Prodigal?"

Bright Boy: "The fat-head calf."—*London Opinion.*

* *

Jazz artists are using the saw as a musical instrument, and listeners may yet find a new use for the axe.—*Muskogee Phenix.*

The Five Year Program

National Laymen's Committee

Eight more chances to get in on the first hundred!

How about *your* church?

Seven churches, one for each day in the week, have been added to the eighty-five reported over the top in the last issue of the *Leader*. This has brought the total up to $61,244, scarcely one-quarter of the $250,000 figure, which must be reached before we can count this year successful. However, we expect to reach the hundred mark by the time we report again.

See that *your* church comes in this week. IT'S UP TO YOU!

THE HONOR ROLL

Baltimore, Md.
Waltham, Mass.
Tarpon Springs, Fla.
Mount Pleasant, Iowa
Central Square, N. Y.
Cicero, N. Y.
Machias, Maine
Oldtown, Maine
Gardiner, Maine
Charlestown, Mass.
Smithton, Penn.
Derby Line, Vt.
Plymouth, Mass.
Canton, N. Y.
Roann, Ind.
Philadelphia, Messiah, Penn.
Worcester, First, Mass.
Detroit, Mich.
Mountville, S. C.
Jersey, Ohio
Stoughton, Wis.
Oakfield, Maine
Hiram, Maine
Joliet, Ill.
Allatoona, Ga.
Oakland, Maine
Braintree, Mass.
Attleboro, Mass.
Lawrence, Mass.
Little Falls, N. Y.
Arlington, Mass.
Cambridge, First, Mass.
Indianapolis, Ind.
New Haven, Conn.
Dexter, N. Y.
Salem, Mass.
Concord, N. H.
Franklin, Mass.
Racine, Wis.
Melrose, Mass.
Grove Hall, Mass.
Portland, Congress Square, Maine
Marlboro, N. H.
Rockland, Maine
Guilford, Maine
Peoria, Ill.
Middleport, N. Y.
Philadelphia, Restoration, Penn.
Owatonna, Minn.
Manchester, Ind.
Canton, Maine
Scranton, Penn.
Winchester, N. H.
Berlin, N. H.
Cincinnati, Ohio
Bridgeport, Conn.
Woodsville, N. H.
West Paris, Maine
Hutsonville, Ill.
Everett, Mass.
Grand Rapids, Mich.
Hartford, Conn.
Lynn, Mass.
Fork Ridge, W. Va.
Standing Stone, Penn.
Freeport, Maine
Augusta, Maine
Greenville, Ohio
Andover, Maine
Divine Paternity, New York City
Little Hocking, Ohio
Woodstock, Vt.
Miami, Florida
Methuen, Mass.
Wellsburg, Penn.
Rumford, Maine
Williamsville, Vt.
Washington, D. C.
Olive Branch, Ohio
Caledonia, Ohio
Quincy, Mass.
Kingsley, Penn.
Exeter, Maine
Medford Hillside, Mass.
Newark, N. J.

Waltonville, Illinois
Stafford, Connecticut
Norwalk, Ohio
Rochester, New York
Table Grove, Illinois
Milford, Ohio
Springfield, Second, Massachusetts

The Connecticut State Convention, which met in Danbury on May 14, discussed the Five Year Program from its several angles. A Massachusetts representative of the National Laymen's Committee addressed the Convention, after which the following resolution was adopted:

"We urge our churches of the state to unabated zeal in supporting the Five-Year Program of the Universalist General Convention. We urge such churches as have not adopted the Program to vote their adoption and approval of it."